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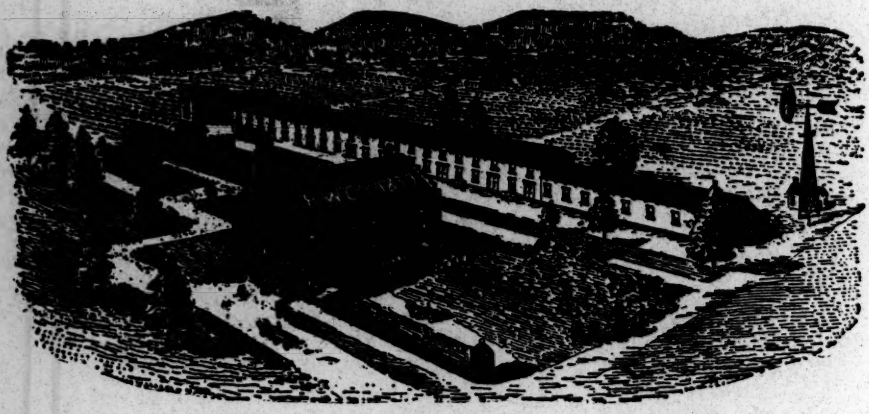

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THE ECCLESIASTICAL REVIEW

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CHURCH AND STATE. DIARCHY OR DUALISM.

EVEN though economic advantage and political power constitute in large part the motives and objects of the belligerents in the present world war, nevertheless it would be folly to ignore the fact that spiritual ideals and moral values exercise a profound influence in determining the alignment of the opposing forces.

Bitter indignation has been aroused whenever states have resorted to falsehood, aggression and treachery. Obviously this attitude of righteous indignation is justified only on the supposition that there exists an objective morality which states are bound to recognize and observe. If the axiom is followed that " The State can do no wrong ", viz. that the political sovereignty is superior to all law and determines the morality of its own acts by a mere fiat or decree, then the whole discussion of the moral responsibilities of government is utterly futile and there is no ground for accusations.

The ghosts of old problems, which in the easy assumption of modern statesmen had been effectively exorcised by the liberal philosophy of the 18th and 19th centuries, seem to be very much alive once more. The problem of Church and State belongs quite evidently in this category. It is recognized more and more that any effective defense of true democracy, of freedom of conscience, of the dignity and rights of human personality requires in its last analysis the clear affirmation of a moral sovereignty outside that of the political state. Unless this position is maintained, there is no reasonable justification to challenge the policies and practices of the totalitarian state. The moment however that we assert the existence of a two-fold sovereignty, then there arises the question of the proper relationship between them.

Any question of right or wrong, of justice or injustice, of honor or treachery, requires of necessity that there be a norm or standard of judgment. If it is not the State's own law or action which constitutes a norm of morality, then logically we want to know what it is. Is it merely tradition, diplomatic usage, or is it lust for power and economic advantage which determines the domestic and foreign policies of a state? If not, what is it and where is the sanction to enforce it as against a contrary policy.

There is perhaps no other subject which is so profoundly involved in historic confusion as the problem of the relations of Church and State; nor one which needs clarification and precise definition more urgently if it is to be rescued from futile debate and misunderstanding. If we wish to understand the historical background of the relations between the spiritual power and the political power we must take cognizance of the progressive development of Christianity in the social order and we must at the same time have a regard to the complexity of political situations and their ever-changing character.

According to Karl Marx, the criticism of religion is the beginning of all criticism. He realized that religion is one of the great social forces and as such is a constitutive element in any orientation of mind which attempts to be comprehensive or in any philosophy which constitutes a genuine *weltanschauung*. It was against religion therefore that he hurled his thunderbolts to blast open a way for the social revolution.

Going back to the beginning therefore, we find that the impact of Christianity on the ancient world was unique and unprecedented. Here was a religion which in contrast to all others was personal yet universal, autonomous and exclusive. Being personal, that is binding on the individual conscience, irrespective of the claims of family, tribal or national loyalties, it cut asunder the bonds of traditional social cohesion. Call to mind the words of Christ when importuned to center attention on His relatives, " Behold my mother and my brethren! For whoever does the will of my Father in heaven, he is my brother and sister and mother." (Matt. XII, 49, 50). The new faith in Christ created a profound unity and a transcendent loyalty. Being universal in the sense that it was the religion not of one race or nation or class, but intended for all mankind without distinction, it tended to break down hitherto impassable barriers be-

tween these groups and created instead a world-wide brotherhood of man. It tended to minimize the conflict between groups based on diversity of language, customs, color, political or economic interests.

Being autonomous, that is deriving its authority from a source independent of the state, namely from God Himself, it tended to diminish the absolute sovereignty of the political power. Adding to this the existence of a separate even if spiritual hierarchy within its own organization, it was bound to run afoul of the omnipotent state. Being exclusive, that is claiming to possess the fullness of spiritual truth in itself alone, to administer supernatural means of help without participation by any other agency, and to direct mankind in the way of eternal salvation, independently of any other authority, it was bound to excite the opposition of the Roman State which either ignored or refused to admit these claims.

At first the imperial power regarded the new religion as merely another one of those oriental sects which from time to time claimed the allegiance of queer minds; but as the state became more conscious of the new teaching and after it witnessed the ever-growing abstention of Christians from public sacrifices, public offices and public affairs due to the pagan ritual with which they were impregnated, it recognized instinctively that there was an inherent social conflict between itself and the new religion. Persecution then began in earnest and an " all out " effort was made to exterminate from the body politic this exotic element.

The interesting phenomenon is that the opposition was based not on theological but on sociological grounds. There was no searching inquiry into the truth of the historical facts asserted by the new religion nor any objective evaluation of the doctrine as such, but rather an instinctive fear of this independent power and a growing conviction that here was a threat to the existence of the State itself. Whilst the Roman State was liberal and generous in accepting the religion of all its subject nations, nevertheless it drew the line with respect to Christianity. It recognized that this new religion was something fundamentally different to anything that had been previously encountered. It is this reaction which creates a similarity between the attitude of Rome and that of our modern totalitarian states. These also

reject any limitation of their sovereignty and they seek forcibly to destroy the Christian Church because it is a threat to their omnipotence and omnicompetence.

For almost three hundred years the Christian religion was proscribed by the Roman State, but nevertheless it continued to infiltrate into all ranks of society. When Constantine won his victory over Maxentius at the Milvian Bridge, it was possible at last to declare an end to this long war of persecution and even to extend gradually a privileged status to the Church. Don Sturzo in his recent monumental work on *Church and State* gives the following account of this period of transition:

> Roman legislation of the time reveals the twofold influence of paganism and Christianity. Bloody sacrifices are forbidden, but the prohibition is not carried into effect. Auguries are forbidden in private houses but allowed in the temples. Later the order is given to close the temples, but it is not carried out, and indeed the privileges of the Vestal Virgins and grants for pagan worship are confirmed. On the other hand, the legions are allowed to have their own Christian priests (a kind of military chaplain); pagan and Christian emblems appear together on the coinage; the law against celibacy is rescinded; Sunday is made a day of rest and festival; certain Christian festivals are recognized as imperial feast-days; the public treasury bears the expense of certain Christian councils and the imperial post-service is placed at the disposal of bishops going to attend councils. The exemptions and privileges of the pagan priests are extended to the Christian clergy; the bishops are recognized as voluntary judges in civil questions; the bishops are exempted from the criminal jurisdiction of the Empire; the enfranchisement of slaves in Christian churches is authorized; the Church is exempted from public taxes, and so on. (Longmans, p. 30.)

As the old Roman society passed more and more under Christian influence the Church took an increasingly important part in public life. First came toleration, then state protection and finally open favor. In the East the political power gradually tended to subordinate the Church to itself, with the Emperor assuming functions that were definitely ecclesiastical. Thus there developed a politico-religious type of relationship which is known in history as Caesaro-Papism. Caesar was first; the Pope was second. This held good in large part even in matters affecting purely Church organization and discipline.

In the West the political situation was quite different. Here the Pope gradually took a position of primary importance not only in matters affecting the Church directly but also in social organization and things political. The Church reacted vigorously against any effort to circumscribe her independence and there developed a strong tradition of government, command and responsibility in papal Rome. With the coronation of Charlemagne on Christmas night in St. Peter's by Pope Leo III, not only was a new empire born but there arose a new and unique power in the West which was both sacred and saecular. It was a power which was to last six hundred years and which was exercised jointly by Emperor and Pope. It was a diarchy, each power with its own distinct sphere of influence it is true, but exercised in a way which at times caused overlapping jurisdiction. As a result, now the temporal authority, now the spiritual authority, gained a preponderance of influence.

During the long periods when the nations of the West formed a united Christendom, the idea of a duality of power and authority between the spiritual and temporal was accepted with complete unanimity. It was regarded as a normal, logical and quite satisfactory state of affairs, even though there was a constant struggle both on the part of the State and on the part of the Church to keep their fields of jurisdiction independent and free, the one from the other. With the advent of the religious upheaval of the 16th Century things changed radically. The unity of Christendom was disrupted and a new relationship between Church and State became an inevitable consequence. The Reformation may not have witnessed the early beginnings of the modern state, for that was a phenomenon already apparent in the period of the Renaissance, but it definitely accentuated the growth of separatist nationalism in contrast to the earlier concept of a united Christendom. After the modern state had consolidated its position of authority under the rule of a single monarch, whose power tended to become absolute, the way was prepared for new theories of sovereignty which infringed on the traditional relationship between Church and State. There developed an intense struggle for national unification, manifesting itself in the creation of various state-churches, the wide acceptance of the doctrine, *Cuius regio, illius religio* and the outbreak of violent religious intolerance.

Beginning with the French Revolution, the secular state first made its appearance. Religion was brushed aside in the new philosophy of Rousseau and his followers as being a private matter, if not a positive hindrance to the conduct of public affairs. Wearied by the long struggle of the religious wars and the intolerance generated among religious opponents, the idea of separation betwen church and state took strong hold of the minds of political writers, of statesmen, and even of the masses. The separation of church and state became really an isolation of the church from public life. Education was secularized; marriage was regarded as a mere civil contract; divorce was established as legitimate by public law, and in the broad fields of public policy whether political, social or economic, the voice of religion was ignored or treated with contemptuous indifference. The State was supreme since it was regarded as the sole authentic expression of the community mind and will. No restraint was placed upon its authority and no check upon its policy foreign or domestic. The Church, in this theory of the secular state, has no autonomy of her own, no independent existence which the state is bound to recognize, but is subordinate rather in all things to the state sovereignty just as much as any private association.

Don Sturzo sums up this long historical development in these words:

> In the earliest period, the Church represented the preaching of an exotic minority that was insinuating itself into the Roman Empire, and was persecuted as an element of disturbance and impiety. Although the Roman Empire was authoritarian, often tyrannical, and compelled its people to worship the Emperor and the Goddess Rome, it was in no wise either a laic or a totalitarian State as this is conceived of today. From Constantine to the Reformation, the Christian basis of the State was a progressive achievement. Originally outside the Church, the secular power became co-operant and often dominant within the Church, working for religious ends, whether those understood by the various currents outside union with Rome, or those of Catholic orthodoxy. In the Reformed States, notwithstanding the mutual antagonism of Catholics and Protestants, the Christian and religious basis of the political power was never questioned. Indeed the union of the temporal with the spiritual was so close that the spiritual suffered; protection, control and mutual superposition ended by confounding the characters and ends of the two powers, in a politico-

religious confessionalism. Reaction to this led first to toleration, then to laicism, with or without the formal separation of State from Church. But the modern state, born with the Renaissance and reaching maturity with the Reformation, remembered its original title, and, while at bottom not wishful for separation, proclaimed its autonomy in the name of natural law. This would turn to separation in the name of liberty, opposition in the name of democracy, laicism in the name of bourgeois and working-class radicalism, totality in the name of nationalisms and racialisms of every species. Each of these principles was a denial of Christianity under particular aspects—jusnaturalism as natural law cut off from the supernatural; liberty as the autonomy of human reason; democracy as establishing the origin of authority in the sovereign people (ignoring God or denying Him); radicalism as the vindication of human and social rights that were not recognized by the political and religious powers of the time, then in union; nationalism and racialism as forming a social totality in which the individuals were confounded and submerged, with all their values, including those spiritual and supernatural.[1]

The question of a right relationship between Church and State has not been satisfactorily answered in any age. To state the problem as one either of outright union or outright separation is a naive oversimplification of the problem. The problem is intricate and the solution needs constant readjustment in an ever-changing world.

Our Blessed Saviour laid down the fundamental principle which governs the relationship between the spiritual and the temporal when He answered with finality the question, " Is it lawful to give tribute to Caesar? " Ever since, the world has quoted His words as the best compendium on the subject; " Give to Caesar, the things that are Caesar's, and to God, the things that are God's." Christ made it clear that there are two powers; that they are distinct; and that both have their respective rights. Acting on this principle St. Peter immediately after the ascension challenged the right of the temporal authority to override the command of God. Bluntly he spoke to the civil power that forbade him to preach: " We must obey God, rather than men." The Church has continued to repeat these words under different form but with unchanging accent down the ages.

[1] Sturzo, *ibidem*, pp. 527, 528.

The phrase, " Separation of Church and State " has been appropriated by our separated brethren as their own particular slogan or shibboleth. It may surprise some of them to learn that the Catholic Church regards a separation of Church and State as a fundamental characteristic and prerogative of Christianity. It is precisely this distinction or separation between the two powers that Christ illustrated with His memorable words. We however understand the phrase to mean one thing and our opponents understand them to mean something totally different. In the words of Douglas Jerrold:

> They misunderstand what is intended by that separation of Church and State which is characteristic of the Christian form of civilizaion and from which it derives its vitality. This separation is erroneously taken to mean that in secular matters the State should be unfettered by the Church. What it should mean is a strict limitation of the powers of the State; but a limitation which operates by definition of functions, not by restrictions as to authority. The important point, in other words, is that the Church's authority should be recognized as supreme, and unchallengeable by the State, in all matters which concern the community regarded as an aggregate of souls but not otherwise.[2]

The classical statement of the Church's doctrine on the relationship between the spiritual and temporal power is not to be found in the abbreviated condemnation of " separation " in the Syllabus of Pius IXth, but in the encyclical letters of Leo XIIIth, his successor, particularly in " The Christian Constitution of States." Leo's teaching is the most authentic interpretation of the Syllabus and the best and the clearest exposition of the mind of the Holy See in respect to this controversial question.

> The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other human things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. But inasmuch as each of these two powers has authority over the same subjects, and as it might come to pass that

[2] *The Future of Freedom,* Douglas Jerrold, Sheed and Ward, 1938, p. 69.

one and the same thing—related differently, but still remaining one and the same thing—might belong to the jurisdiction and determination of both, therefore God, who foresees all things, and who is the author of these two powers, has marked out the course of each in right correlation to the other. 'FOR THE POWERS THAT ARE, ARE ORDAINED OF GOD' (Rom. 13: 1). Were this not so, deplorable contentions and conflicts would often arise, and not infrequently men, like travelers at the meeting of two roads, would hesitate in anxiety and doubt, not knowing what course to follow. Two powers would be commanding contrary things, and it would be a dereliction of duty to disobey either of the two." [3]

There are certain postulates which must be considered in determining a right relationship between the spiritual and temporal power. Some of these are inherent in the origin, nature and mission of the Church; others are inherent in the nature, organization and function of the State. There will be of necessity a community of interest since both powers regulate the conduct of the same persons, but there will be a difference of function since one orders affairs directly for spiritual and eternal ends and the other orders them directly for temporal and material advantage.

The Church must be free to carry out her divine mission, i. e., she must be free to preach openly the doctrine of Christ, free to administer the Sacraments and free to conduct public worship. Any discrimination such as that contained in the recent constitution of the Russian Soviets, whereby atheism has freedom of propaganda but Christianity merely freedom of worship, defeats the mission of the Church. It is unreasonable and utterly unacceptable to any conscientious Christian.

The Church must likewise be free to establish discipline by law within her own communion; she must be free and independent of state control in choosing her clergy and her hierarchy; she must be free in her use of the means of communication with her own members; she must be free to use the natural means necessary to accomplish her essential mission and therefore she must be free to own and use property.

The Church is a unique institution, different from any purely private association; she is endowed by divine origin with a moral personality. She should be recognized as such by the state and not be forced to seek a juridical existence as a mere creature of

[3] *The State and Church*, Macmillan Company, 1922, p. 7.

civil law. The Church does not absolutely need state support out of the public treasury either for divine worship or for the living of the clergy. She has indeed a claim in justice to public assistance for her work of education and for her works of charity, especially where public taxes are levied universally on the citizenship for these purposes, but even this claim the Church can forego without jeopardizing her essential freedom. It is only when the State forbids her the exercise of this ministry of teaching and beneficence, that she must refuse her obedience: "We must obey God, rather than men."

The Church cannot be tolerant of error or give equal rights to truth and falsehood; but in any civil order where mixed religion obtains she does not demand sole recognition. She does not recognize the use of physical force for spiritual purposes. Under no circumstances does she consent to the coercion of the human conscience. Physical force can never be an instrument of intellectual conviction or a means of conversion to the faith; hence a policy of persecution must be always alien to her nature and unworthy of her mission. In the last analysis it is the primacy of the spiritual which she seeks to safeguard and maintain.

The State on its part enjoys equal freedom and equal authority in carrying out its own mission. What concerns temporal affairs and material well-being is entirely within the jurisdiction of the State. The sovereignty of the State is not limited so far as its authority is concerned, for it is likewise from God Himself. It is however limited in its function.

We deny the right of the State either to determine the religious and moral content of educational courses or what is only less objectionable viz. to rule out altogether the teaching of religion. In either case it exceeds its jurisdiction. In the one case it is a positive attack on the rights of religion and in the other case it is a negative interference.

The same holds true of marriage, divorce, birth control, euthanasia or sterilization. The state has indeed certain interests in these questions but to ignore the divine or natural law and to set up by its own legislation an independent ethic in these fields of social policy is a trespass not only on the rights of God but it is an assumption of totalitarian power and a denial of its own principles of freedom of conscience and freedom of the

Church. To admit the right of the state to legislate unrestrictedly in these ethical fields is to open wide the door to a state confessionalism, to promote the establishment of a state-church and remove all barriers to the concept of omnipotent or unlimited authority of government.

The fact that in the historical past, the Church exercised temporal power, not only in the papal states, but also in the other nations which constituted the religiously homogeneous society of mediaeval Christendom, does not require that the earlier pattern of Church-State relation be reproduced in the present day. That history never repeats itself is an axiom which certainly has validity in the concrete. Parallelisms there may very well be, but never an exact replica of previous situations. Much of the difficulty which is experienced today in establishing more friendly relations and more effective cooperation between the State and Church is due to the fear that mediaeval practices may be re-established, such as the joint temporal and spiritual power of prince-bishops, the deposing of secular rulers, the release of subjects from obedience to state sovereigns due to their excommunication by the Church. The popular imagination, at least among those of the protestant tradition, conjures up other Henrys standing barefoot as penitents in wintry blasts before new Canossas. They fear that there may be another papal bull like the *Unam Sanctam* or a new institution of the Inquisition. In consequence they fight any proposal which will recognize the Church as an independent and autonomous spiritual power. They fear that it means a state-church or a union which is both political and juridical in character with religious tests for citizenship or public office as a consequence. Even diplomatic relations with the Holy See are frowned upon, and solemn resolutions of protest are quickly evoked by any gesture in that direction.

If we examine carefully the substance of the claims of the Church even in the days of Gregory VII,[4] Innocent III,[5] or

[4] "So act, I beg you, most Holy Fathers and Princes, that the whole world may understand and know that if you can bind and loose in heaven, on earth you can grant or withhold——according to each man's merits—empires, kingdoms, principalities, duchies, marquisates, counties and the possessions of all men. For you often take from depraved and unworthy men patriarchates, primateships and archbishoprics, to give them to men of religion. If then you judge in things spiritual, should you not be deemed competent to judge in things temporal?" See Sturzo, *Church and State*, p. 83, Longmans, Green, N. Y., 1939.

Boniface VIII,[6] we shall find that the power which the Popes vindicated to themselves was fundamentally a spiritual power. Certain claims that may seem to be exaggerated can be properly interpreted only in the light of the existing social conditions and must be studied with the historical background as context. The Popes in these ages of controversy were contending for two things above all else, namely the primacy of spiritual interests over the temporal and the independence of the Church from State control in the fulfillment of her divine mission.

No one who has sat in the chair of Peter has ever exercised such universal and compelling power as Innocent III, and yet if we read his pronouncements on the extent of the Church's power, we shall find no difficulty in reconciling his position with that of Leo XIII. Compare the well-known doctrine of "Immortale Dei" with the words of Innocent III: "Non enim intendimus iudicare de feudo, cuius ad ipsum (regem) spectat iudicium, nisi forte iuri communi per speciale privilegium vel contrariam consuetudinem, aliquid sit detractum, sed decernere de peccato, cuius ad nos pertinet sine dubitatione censura, quam in quemlibet exercere possumus et debemus," (Ep. VII).

St. Thomas Aquinas was certainly familiar with the theological and juridical arguments advanced in favor of the authority of the Church by Roman canonists of his day and yet we shall find

[5] (i) "Romanus Pontifex . . . non solum in spiritualibus habet summam, verum etiam in temporalibus magnam ab ipso Domino potestatem" (*Ep.* VIII).

(ii) "Non solum in Ecclesiae patrimonio, super quo plenam in temporalibus, gerimus potestatem, verum etiam in aliis regionibus, temporalem potestatem casualiter exercemus" (*Ep.* V).

(iii) "Non enim intendimus iudicare de feudo, cuius ad ipsum (regem) spectat iudicium, nisi forte iuri communi per speciale privilegium vel contrariam consuetudinem aliquid sit detractum, sed decernere de peccato, cuius ad nos pertinet sine dubitatione censura, quam in quemlibet exercere possumus et debemus" (*Ep.* VII), *ibidem*, pp. 97, 98.

[6] "The Bull *Unam Sanctam* remains the clearest and soundest document of his mentality and the historical conclusion of the struggle between Sacerdotium and Regnum" (see Sturzo, p. 113 "Throughout his pontificate he vigorously upheld the tradition of a politico-religious unification of Europe in the papal power" (Sturzo, p. 114). "He considered his power to spring from the source of all pontifical rights, the keys of the Kingdom of Heaven given to St. Peter and the Two Swords he retained. But the subjection of the whole world to the Papacy implied for him, as a kind of paramount or dispositive right, the right of the Church, not only over men but over human possessions, kingdoms of wealth, through the general subordination of all temporal things to the higher order of the spirit (See Sturzo, *Church and State*, p. 118).

no departure in his teaching from that of the Pope Gelasius [7] at at the end of the fifth century or from that of Leo XIII at the end of the last century. St. Thomas writes:

> The secular power is under the spiritual inasmuch as it is sustained by God, i. e. in those things that concern the salvation of souls; and therefore in these the spiritual power is to be obeyed rather than the secular. But in those that pertain to the civil good, the secular power is to be obeyed rather than the spiritual, according to Matth. 22: 21, "Render unto Caesar the things that are Caesar's." [8]

Don Sturzo further summarizes his doctrine thus:

> St. Thomas, without discriminating between the time before Christianity and the time since, admits that the secular power comes straight from God, just as from God comes, though with diverse character and diverse derivation, the spiritual power of the Church. He has no mention of the mediation of the Pope, either as a means of transmission of power or as legitimising it, but only as consecration. According to St. Thomas, the secular power is subject to the spiritual only in what concerns the salvation of souls. Hence he asserts that in what concerns the civil weal the secular authorities should be obeyed before the spiritual ones.[9]

In discussing the right of the Church to intervene in temporal affairs, it is customary to distinguish between direct, indirect and directive power. There have been some canonists and a few theologians who have argued in favor of the Church's right to regulate or control temporal matters by "direct" grant of power from God. The papal states were of course an exception but even there the full character of a theocratic state was lack-

[7] For you know, most gracious son, that, though you preside over humankind by virtue of your office, you bow your neck piously to those who are in charge of things divine and from them you ask (expetis) the things of your salvation; and hence you realize that in receiving the heavenly mysteries and making proper arrangement for them, you must in the order of religion submit yourself rather than control, and that in these matters you are dependent on their judgment and do not desire them to be subject to your will. For if, as far as the sphere of civil order is concerned, the bishops themselves, recognizing that the imperial office has been conferred upon you by Divine disposition, obey your laws ... with what zeal, I ask you, should you not obey those who are deputed to dispense the sacred mysteries?" (See *Cath. Hist. Review*, vol. 27, No. 4, p. 432).

[8] *Com. Sent. P. Lombardi*, ii, 44, 2, 3.

[9] Sturzo, p. 112.

ing, for it was not by divine institution but by historical evolution that joint power in things temporal and spiritual was exercised by the popes of Rome. There has been plenty of argument as to the exact field of jurisdiction of Church and State in respect to concrete situations, but the principle has been generally recognized that each is supreme and independent in its own field. Today at least there is no theologian of repute who would hold that the Church has direct power over the State in temporal matters. With Father Pohle [10] we can readily admit that in practice ecclesiastical authorities interfered excessively in temporal affairs, just as the civil authorities interfered in matters spiritual but even in a greater degree.

"Indirect" power has been defined by theologians as that power of the Church which touches temporal affairs as a consequence of the defense of religious principles, Monsignor Ottaviani in his *Compendium Iuris Publici Ecclesiastici* establishes a number of theses which represent the current teaching of the Roman Canonists on this question of relationship between Church and State.

> Separatio Ecclesiae a Statu est omnino reprobanda — Huiusmodi namque systema in ordine theoretico cum erroneis principiis ita cohaeret ut in suis praesuppositis, in suis consequentiis et in integro suo complexu falsissimum evadat; in ordine vero practico, cum vera et genuina libertate Ecclesiae per se componi nequit. Summi Pontifices sane solidissimis argumentis separationem Ecclesiae a Statu, ut systema doctrinale, reprobarunt tamquam impium, irrationale et iniustum; ac ut systema practicum tunc tantum toleraruntcum, in determinatis adiunctis, maiora mala secus Ecclesiae imminerent; et in tali hypothesi, ne tolerandum quidem docuerunt, si criteria libertatis plene ac sincere non applicentur quoad omnia Ecclesiae catholicae negotia; re enim plerumque idem systema cedit in foedam Ecclesiae opporessionem.[10]
>
> Licet Ecclesia et Status duae societates sint in suo ordine supremae et independentes, excellentior tamen et ordine praestantior seu superior est Ecclesia.[11]
>
> Indirecta subordinatio potestatis temporalis ad potestatem spiritualem est immediatum et logicum consectarium relationis iuridicae

[10] *Catholic Encyclopedia*, article on "Tolerance."
[11] Ottaviani, p. 339, par. 186, *Comp. Iuris Pub. Eccles.*
[12] *Ibidem*, p. 373.

et subordinationis indirectae finis temporalis (Status) ad finem spiritualem (Ecclesiae).[12]

The theses of Ottaviani are logical deductions from the two-fold consideration, viz. that the Church is a perfect society divinely established and therefore possessed of full sovereignty in all things necessary for the fulfillment of her divine mission; secondly, the spiritual welfare of man is of a higher order than his temporal good and in consequence the latter must yield to the former in the event of collision. This does not mean that the authority of the Church is superior to the authority of the State, but rather that the function of the Church is paramount in regulating human conduct towards its final purpose. This attitude or position indicates a definite claim on the part of the Church to indirect power over the State, but it is true only in one sense, viz. when the State transgresses its legitimate field of jurisdiction and interposes obstacles between man and his spiritual or eternal destiny.

The effective assertion of even an indirect power of the Church over the State pre-supposes the existence of a Catholic State where the rulers are practical Catholics and where at least a majority of the citizens are loyal members of the Church. There are however according to Father Pohle no completely Catholic States. Perhaps Eire and Portugal might qualify as exceptions but even here there would be need of modifications.

The traditional usage of the phrase Separation or Union of Church and State is no longer serviceable in conveying adequately the full content and meaning of the ideas behind the terms. They are loaded with controversial history and have in the course of centuries deteriorated into fighting words so that today they evoke emotions of conflict rather than sympathetic understanding. Whoever is fortunate in finding and popularizing some new pithy expression to describe the harmonious co-operation of Church and State based on community of interest but separation of function and primacy of the spiritual over the temporal will have rendered a genuine service to the cause of religious peace.

The use of the phrase, " Separation of Church and State " by Ottaviani corresponds to the definition given by the liberal

[13] *Ibidem*, p. 376.

philosophers of the eighteenth and nineteenth centuries and it is in this sense that the theses must be understood. Ottaviani rejects any direct subordination of the State to the Church and he likewise rejects what is termed merely " directive power ".

> Theoriae potestatis mere directivae et coordinatismi sunt erroneae; Nam, concludit Wernz, " ex doctrina unice vera et certa de potestate Ecclesiae in Statum sponte sequitur, duo alia systemata quandoque etiam a catholicis, praesertim ultra Alpes, propugnata, scil. de potestate mere directiva Ecclesiae in Statum aut de absoluta coordinatione Ecclesiae et Status solido fundamento carere atque vix effugere notam theologicam saltem falsitatis ".[13]

There is a sense in which it is possible to speak of the directive power of the Church without of course excluding its indirect power over the State. Properly speaking it is the directive power of religion. If the Church is not to live in a social vacuum, she must influence temporal affairs by and through the consciences of her members. There never can be a clean-cut distinction in any individual between himself as citizen and himself as Christian. Necessarily, his religious and moral principles will influence his action in civic life and temporal affairs. Surely no one could expect a Catholic citizen in Nazi Germany or Communist Russia to espouse the full programs of the existing governments with their brutality and anti-Christian principles and policies. Yet if it be reasonable to assume this much, then manifestly the Church or religion exercises a directive power in temporal affairs. To deny such implication would be to deny the Church all ethical influence and render her teaching in doctrine and morals null and void. Monsignor John Ryan states: " No formal dogmatic pronouncement has ever been made by the Church regarding her precise authority in civil affairs. Theologians have discussed the question at great length but their opinions have not been unanimous." [15]

In the days when liberal democracy held sway over men's minds, it was assumed that " a free church in a free state " would dispose effectively of any problem concerning relations between the spiritual and temporal order. Recent political developments

[14] Ottaviani, p. 379.

[15] Ryan and Miller, *The Church and the State*, p. 44.

however have called a halt to that easy assurance. As Christopher Dawson points out: [16]

> During the last few years it has become increasingly clear that the whole social structure of the modern world is undergoing a process of change which not only affects politics and economics but also raises fundamental moral and religious issues (p. vii). The fact is that European civilization has been on the wrong road so long that it is impossible to set it right by any obvious kind of political or economic reform. Protestantism, Liberalism and Communism are the three successive stages by which our civilization has passed from Catholicism to complete secularism. The first eliminated the Church, the second eliminated Christianity, and the third eliminates the human soul (p. 148)... The modern State, not only in Russia and Germany, but throughout the world claims to dominate and control the whole life of society and of the individual. Consequently the old conceptions of the relation between Church and State are no longer relevant to the new situation and we are forced to reconsider the whole problem from this new standpoint (p. xxii).

In the face of existing conditions when most of the nations have succumbed to the secular liberal philosophy of sovereignty if not to the totalitarian idea and have adopted the theory of the lay state, it is hopeless to attempt a re-establishment of the juridical relations which formerly obtained between Church and State. There exists it is true in this world a genuine diarchy which is both spiritual and temporal, but it would be necessary to convert the nations once more to the Christian tradition before it could be made operative in practice. To avoid a disastrous dualism it is possible that the relations between Church and State be organized for the present on a different level than the theological or juridical one.

Legal minds are prone to find the only satisfactory answer in a juridical relationship expressed in terms of a concordat, followed up usually by diplomatic representation and negotiations. There are others who conceive the problem as primarily one of a social nature with its roots sunk deep in the soil of sociology rather than in theology or jurisprudence. Christopher Daw-

[16] Dawson, *Religion and the Modern State*, New York, 1933.

son [17] adds a pertinent comment with regard to the sociological character of the problem:

> Ideas and beliefs ally themselves with social forces and become fused with them in such a way that it is often difficult to disentangle them. The trained theologian may often fail to recognize the social and economic elements in religious changes, with the result that a confusion between religious and sociological values takes place and a racial or economic opposition becomes transformed into a religious conflict (p. ix).
>
> Consequently wherever the theologian or the student of comparative religion has to face the problem of religious unity and to deal with the clash of creeds, it is essential for him to possess an adequate knowledge of the sociological factors which affect the problem and to make a complete sociological analysis of the situation. As a rule it is not a genuine odium theologicum, but some hidden sociological conflict which infuses bitterness into religious questions (p. ix).
>
> If our civilization is to recover its vitality, or even to survive, it must cease to neglect its spiritual roots and must realize that religion is not a matter of personal sentiments which has nothing to do with the objective realities of society, but is, on the contrary, the very heart of social life and the root of every living culture.

Without sacrificing any of the prerogatives of the Church, as was clearly shown in his letter to Cardinal Gasparri [18] at the time of the Lateran Treaties, Pius XI nevertheless seems to have recognized the need of a different approach to the problem of the times. He stressed continuously in his encyclicals and addresses the need of Catholic Action, which he defines as the participation of the laity in the apostolic mission of the hierarchy. Here we touch the frontiers of Christian sociology. Religion as a social force must express itself in the political, social and economic life of the individual Christian. The whole environment must be made Christian once more by working in and through the social institutions of our time and conditions. There must be a reconstruction of the social order by means of free, autonomous, vocational groups or guilds. The corporative

[17] Dawson, *Inquiries into Religion and Culture*, New York, 1933.

[18] See Ottaviani, *ibidem*, p. 371.

character of society must be re-established on a basis of the old Christian associative life and by a return to the supernatural concept of man's destiny.

The encyclicals on marriage, education and the social order, all point in the direction of individual action through the social process without surrendering at the same time the rights or minimizing the efforts of the Church as a juridical and spiritual sovereignty to influence the conduct of governments towards spiritual ends. We may sum up this view of the sociological approach to the problem of church and state in the words of Don Sturzo: [19]

> The idea of any Church outside politics, that is, separated from life as we live it, with its struggles, its crises, its disappointments, its tragedies, would be neither historically conceivable nor spiritually possible. Today more than in the past, the States have monopolized almost the whole of social life and a great part of individual life; they have laid hold of the direction of the trends of thought and orientation of their countries, passing from the plane of politics as a technique of government to that of politics as a conception of the life of the world, a WELTANSCHAUUNG. The churches either resign themselves to existing on the margins of society, as the spiritual comfort of a few faithful, undisturbed because they have placed themselves outside all real activity, or else, wishing to remain at the center of the cultural and moral life of society, they must take part on the religious plane, in all the enterprises and all the conflicts of the dynamism of the age. And since politics are saturated with all the ethical values, it is to politics (not to the technique of politics), nor to the earthly interests that politics contain, but taken as one of the all-absorbing expressions of social life) that the churches must draw near, facing, at the right moment and with spiritual vision, the titanic struggles before them.

The secular state in its efforts to safeguard political liberty and freedom of conscience today finds itself in a dilemma. If it declares its power and sovereignty to be unlimited, then it falls into the error of the totalitarianism which it repudiates. If it acknowledges its power to be limited, then the question promptly arises,—limited by what or by whom? To say that it is limited by the constitution on which it rests, is unsatisfactory as an

[19] Sturzo, *Church and State*, New York, 1939, p. 553.

answer, for the constitution can be amended by the people so as to make the power all-inclusive. To say that the people cannot so amend the constitution merely pushes the inquiry one step farther back. Why cannot the people give unlimited power to the state? To say that it is against the natural law immediately raises the question, what is the natural law and who is its interpreter? If the natural law is the law of God written into our nature as spiritual beings possessed of reason and free will, then we are face to face with the state's responsibility to discover this law of God and interpret it or else the state must seek the law and its interpretation from some other source or authority.

If the state declares itself competent to know the law of God and interpret it, then it assumes spiritual jurisdiction and becomes a state-church—the very thing it wants to avoid. If the state admits itself incompetent in this field, then it must seek the law from some other power or authority. To make this latter admission implies the existence of a spiritual authority outside the political state and promptly the whole problem of church and state is begging for solution. The way of the transgressor is hard, even for the sovereign state, if once it departs from the concept of a divine order. This divine order involving the nature of man and his supernatural destiny following upon the fact of redemption is at the very root of our problem. Peace according to St. Thomas is the tranquility of order, and hence there can be no peace until mankind recognizes once more even in political and social life the right order established by God for the whole human race.

MOST REVEREND KARL J. ALTER, D.D.

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THE VICAR GENERAL GOES FRENCH.

THE REVEREND DION SAMUEL McCARTHY, S.T.D., PH.D., was a fortnightly visitor at the Vicar General's table, his first business being to patronize the clerical confessional in the library, which was the arm of the Vicar's favorite chair, his second to make sure of his lunch and uplifting conversation.

Doctor McCarthy was a book worm; always carrying at least two of his treasures on his person wherever he went. If all the clergy of the diocese were as good patrons of the St. Thomas More Book Stall as Doctor McCarthy, the lady who keeps the place for the very love of it, would have more butter on her bread and more sugar in her coffee than war-times justified. The clergy never gave the Doctor his full name. He was " T. L." to them, which being interpreted, means Traveling Library. He breezed in on the Vicar and his staff one cold Thursday, got through his pious duty and sat himself down to the non-spiritual pleasures of his visit.

" I am getting all fed up with these Frenchmen ", he opened; forgetting the presence of Dufour, who could turn into a blazing challenge on the ghost of a provocation.

"Are you by any chance referring to me? " the victim barked. " I will have you know, T.L., that my people were Canadians of French descent, and I am a Franco-American, not a Frenchman."

" What's the difference? " innocently asked Brady, with malice in his heart.

" The difference? I'll tell you, my little Paddy from Cork: France, for reasons of her own, which included a licking by the British, gave us up. She deserted sixty thousand of her best people in Canada. Great Britain gave us the right to keep our language, our old laws, and our religion. For once at least in history, Great Britain kept her word and we are now a real people. Bishop Boyle of Pittsburgh said that Quebec was the most interesting part of the world to visit because there one can see a nation in the process of peaceful building. Well, we lost our enthusiasm for France, because she lost hers for us. We are not French—we are ourselves. If you have anything to say against the French, don't include us. My people kept the faith, and the faith kept them."

" Good work, Dufour ", said the Vicar, " and I for one happen to know that what you say is true. But what, my dear Doctor, did you have in mind when you said that you were fed up with the French? "

" I meant ", said the Doctor, " that they seem to think that they have a monopoly of simon-pure Catholicity; a ' chosen-people ' complex, if you know what I mean. One of my well-instructed parishioners was telling me of a conversation he had —before the war, of course, with a French Bishop and what an awful time resulted in his trying to persuade Monseigneur that over here we were not a lot of conceited ' liberals ', ready to concede that one religion is as good as another. But I had that to go through myself when I spent a vacation in France. It was a job to persuade the old curé with whom I stayed that I was a Catholic at all. It wouldn't surprise me to learn that France is undergoing the same kind of punishment for its conceit that the Jews got regularly for theirs."

" You may have something there, T.L.", said Dufour, " but you ought to remember to make a distinction between individuals and groups. I believe that the French really did have a mission, and perhaps still have it. What do you say to that, Vicar? "

The Vicar General was silent for a moment, as if gathering his thoughts together.

"On the whole I agree with you ", he finally said. " I admit that the French are a bit conceited, but who isn't? They have, however, some justification. Does it not appear that, if there was a chosen people since Christianity came, the French are it? Look back at history. The first real blow at the Moslem invasion of Europe was struck by the French in their own country, somewhere between Poitiers and Tours. The Hammer, Charles Martel, turned them back to Spain. If France had let them pass, all Europe would certainly have become Moslem."

" What about Lepanto? " asked Brady.

Dufour broke in:

" No you don't, Brady. If you start reciting Lepanto again at this table, I'll ask for your suspension. Heavens man, I'm all fed up with that ballad."

" Lepanto ", said the Vicar, " positively is the best ballad in the English tongue; and I am glad, for his preaching's sake, that

Brady knows it by heart. But let's get back to the French. Lepanto came later than Poitiers, and so did Vienna. The point is that the first turn-back in Europe for Mohammed was the work of France. But it took two other great blows to save Europe. Then, I am afraid few of us realize what Joan of Arc really did. The France she saved was in a worse position than the France of even today. Her people had lost what Frenchmen are never supposed to lose—their patriotism. To all intents and purposes France had become an English dependency. The invader controlled the universities, and had the arms of the Burgundians on his side. He had too a baby king with a debatable claim on the throne of France. The rightful King of France didn't possess money enough for the mending of his shoes. He had no army worth counting. France was as clearly beaten as she is today. No general could have saved her; but that peasant girl saint did. If ever the mailed hand of God was shown striking, it was when Joan put on armour and grasped the sword of Charlemagne. But she was His instrument to save more than France; she saved the Church of Europe; for later Calvin came, a Frenchman who had more success in France than we realize. His heresy filled the kingdom with traitors. But long before him, Joan of Arc had done her work, she built a wall of faith against heresy. Her last victory really was at Rochelle. If France had gone down before Calvinism, her contribution to the missionary activity of the Church would not have been made. Protestantism would have swept into Spain and even into Italy. England fell. The Irish did not. They always loved France, but it is a question if they could have stood up against the evil example from an England controlling Europe. Dufour boasts of his people having kept the faith, and of the faith keeping them. He is quite right. But what would have happened to his people if Joan of Arc had not pulled Catholic France together and made it ready for heresy's assault? I think that we ought to be a bit patient with the French. In more ways than one they have been a chosen people. I believe that St. Remy did say that to Clovis when he baptized him, and warned him that when the French nation was faithful it would be blessed, and when unfaithful, punished."

"That's quite a lecture, Vicar", said Doctor McCarthy, "quite a lecture indeed; as well as a good reminder that shouldn't

have been needed—for me. Even an indifferent historian like myself could have made the distinction. But I do wish that the individual Frenchman would mend his ways."

"For that matter", said the Vicar, "there were always quite a number of Frenchmen whose ways didn't need mending—though of course even saints can always stand improvement. The seminaries and therefore the priesthood, owe a lot to a certain Frenchman named Olier, the poor to another called Vincent de Paul. If we ever do get Christian rulers, they'll probably model themselves on Saint Louis. We can stand a little conceit in individuals as part payment on the debt we owe the saints. I doubt, Dufour, if your people could have gotten along as well as they did in the business of making a nation if they had not had a Laval. Without him there would have been a very real and distressing Shadow on the Rock. And you yourself, my dear Doctor, wouldn't have been half as good a preacher if you had not had models before you made by the masters of sacred eloquence who were for the most part Frenchmen. If this war sweeps back into France, and it may, mind you, perhaps after a needed purging, she may again be given the honor of saving Christian civilization."

"I think", remarked Dufour, as the company stood up for grace, "that perhaps I am a little bit more French than I admitted."

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THE SECULAR PRESS PROMOTING THE MASS?

WILL the reader tell himself the answer to these two questions before he reads further?

1. Will the secular press, at its own expense and to please its readers become an adjunct of the liturgical apostolate?
2. Will officially approved articles on the Mass, Catholic Education and the like be so written and presented to the reading public that editors in typical non-Catholic communities will find it good business to publish them free as popular weekly religious features?

These questions are not imaginary. They are as realistic as the answers are surprising. They are answered now by the actual workings of such a program over a period of years. The record of performance has been all that the most doubting Thomas could ask and under conditions as unpromising as those facing any Catholic worker. The tests began more than seven years ago. The experimental stage is now years in the past. The correctness of the answer " Yes " to both questions is amply backed by " the record " as the following will show.

The Proving Ground

The testing field was that rural deanery of the Archdiocese of New York comprising the counties of Orange and Rockland. This proving ground is about 45x25 miles in area with a population of 215,000. About one-quarter live in cities of which the largest has 32,000 people. The remainder are in villages and hamlets and on farms. One of the two counties has no city. In the deanery Catholics are outnumbered seven to one. In this area in 1928 were staged the largest Ku Klux gatherings in New York state. In it are five daily newspapers reaching about fifty thousand homes. On the Saturday Church page of most of these papers in 1934 was a Protestant " Sunday School Lesson " or other religious article, but seldom anything of Catholic interest except items of social interest. So far as doctrine or religion was concerned Catholic influence in the secular press of the deanery was little or nothing.

Beginning with Narberth

In 1933 was organized the Catholic Laymen's League of Orange and Rockland Counties, with the dean of the two counties, Rt. Rev. Msgr. Henry O'Carroll, its first and present Spiritual Director and the guide and friend of its work. Among other things the late Cardinal Hayes duly commissioned the League to make the Church known through the press. It became my privilege to organize this program. After a survey I began to consider a Catholic box or column published free in the local papers. I knew that our only chance was with material that would win its own way alongside that of the Protestant writers who had the field all to themselves. I thought that the clerical style and pulpit approach of the zealous ministers might make a place for a Catholic column if it contained articles that were not " earmarked " with the training and learning for which our clergy are deservedly distinguished. But where was there such officially approved Catholic material written by laymen?

When I happened to read one of the now famous Narberth articles I knew that I had found precisely what I sought. Retired from his years of writing commercial advertising, Karl H. Rogers of Narberth, Pa., under ecclesiastical authority, has been giving all his time to writing and distributing little articles calculated to lessen and remove the more common misunderstandings of Catholic doctrine and practice. In 1929 he began to mail one each month to his own non-Catholic neighbors. His work spread rapidly. When in 1934 I wrote to him about having his articles published weekly at the expense of the newspapers, he put me in touch with a West Virginia group that had just started that very program.

It is seven years since I approached my first editor. When he read a few of Mr. Rogers' writings he was impressed. When I showed him a Parkersburg, West Virginia, newspaper with its attractive " Catholic Information " setup he agreed to publish ten of the articles. Their " intriguing " appeal, their arresting headings, disarming tone and sparkling style caused the editor to want more. Within a few months our weekly Catholic box was reaching one hundred thousand readers through all the five daily newspapers in the two counties. We are now in our eighth

year with the newspapers. We have lost no ground. That we have become old and valued contributors is shown by many proofs, some of which I shall give a little further on.

Thus far the story is not new. Other groups can show more activity, more newspapers and more readers. Because we started earlier we had to face the serious situation presented when, after about two years, our weekly columns caught up with the monthly Narberth releases. The necessity of running weekly—rather than monthly—columns forced us to find home resources for our writings. First we took up Catholic Education. Then came the Mass. This is a report of our amazing discoveries while presenting the Mass to the public through the secular press.

Catholic School and Confraternity Opportunities

We had fruitful results in 1938 in the one year series on " Catholic Schools " that immediately preceded the articles on the Mass. We won editorial support by our expositions of the unfair double financial burden on us who support our own schools; why we do it and why we should have tax-paid transportation, textbooks and the like for pupils of Catholic schools. On the state vote at that time on the school bus constitutional amendment we won in the two counties in which our columns appeared, while four of the surrounding rural counties (where the articles had not been published) voted down our Bishops' proposition with decisive pluralities. Last year Catholics were unsuccessful in six out of seven states in attempting to get legislation in favor of the " release time " method for giving some religious instruction to children in the tax-supported schools. In only nine states is there any statutory authority for such a program. The official figures show that of the 26,000,000 children in the nation's public schools, only about 1 in 160 is receiving any religious instruction. Following up two years of the Narberth articles with our one-year series on Catholic Education may solve these vexatious school problems in every state. Perhaps, our method of presenting to the public, in the ancient simplicity of the liturgy, Christ, His Church and its teaching, may break down existing barriers and open undreamed-of fields to our Confraternity of Christian Doctrine.

The Background

In starting the published articles on the Mass we were not without preliminary encouragement. My first three or four years' experience with the Catholic Information columns followed and supplemented several years of unusual opportunities to observe the reaction of Catholics and others to various types of Catholic discussion programs. Correspondence provoked by the columns had made me aware that we had allies among those of other faiths and that a good will was being built up for a Catholic column not chiefly dependent upon the interest of non-Catholics. I came to realize that, though a column primarily for Catholics was feasible, there were obstacles. As advertisers and subscribers we had no effective Catholic influence. Besides, no paper could give free space to every group anxious to sponsor its own religious column. It was plain that, for what I had in mind, the interest of Catholics alone was not sufficient. I believed that others could be won by what was aimed at our own people.

Years of activity with Catholic, civic and other discussion groups left me in no doubt that the Mass could be made the most popular of all the usual Catholic subjects. Other experiences suggested that articles on the Mass could be presented without our losing the public and editorial support gained by the Narberth articles. I became convinced that the more openly Catholic the work the better for all and that, by aiming at the conversion of ourselves, through the Mass, there would be no loss in our appeal to those outside the fold. In other words, I began to mull over making practical use through the secular press of the drawing power of the Mass not only through its infinite spiritual force but also through its historical, cultural and traditional appeal to all those sincere Protestant Christians who, whether they know it or not, are still inclined to responsiveness to what held Christians together during the thousand years when Europe was united in religion.

We Bring the Mass to the Public

The newspapers were not consulted about the new subject. I never sent them more than four articles in advance. The word Mass did not appear until a two-month foundation had been laid by articles on religion, worship and sacrifice. For about

eight articles—that is, during the first two months—the topics were: religion in general and public corporate worship; sacrifice—historically, among primitive peoples and with the ancients. The Old Testament sacrifices came next and then Christ and Calvary. We followed with the Priesthood of Christ, of the Church; of our priests; and of the laity; then, with a few articles on the Mystical Body of Christ. After spending about two months on the meaning of the Mass in its universal appeal we were nearly through the first year and successfully on our way. Externals were reserved for the last. They will be an interesting part of this our fourth year on the Mass.

One of our concerns was to try to stick to the layman's approach—avoiding our familiar catechetical and theological terms so that the articles would not appear to contradict their lay sponsorship. It meant trying to be expository in a casual or offhand way rather than preachy or anxious to make a point. Wherever possible we made history our ally. When we had a choice in quoting Scripture we preferred St. Paul. In attempting to avoid all appearance of learning, theology and cocksureness there were subjects, like the Consecration of the Mass, when we had no choice—then—we simply quoted the Council of Trent and said so.

The first year on the Mass was a grand adventure. I almost got used to holding my breath waiting for the bad news that never came. With the second year went all doubts of practicability. Now we have completed the third and are in the fourth year on the Mass. Perhaps, the Sacraments can be popularized in like manner, if we can bring out the Church's own instructive expositions through the official ancient prayers of the liturgy that so few of us have ever heard or read in our own tongue. It looks now like the latter part of 1942 or even 1943 for this program.

Some prayers of the Mass are peculiarly appropriate to secular religious columns. We quoted them and let them speak for themselves in all their simplicity and beauty. We indicated their source and their antiquity, or otherwise tied them in with the Church of more than a thousand years ago. I often wondered if any Catholic reader ever caught the significance of up-to-date non-Catholic publishers, at their own expense, in non-Catholic communities, setting up and printing our own Mass

prayers because, in the opinion of the editors, our ancient Missal has modern news value.

The Setup

Under the words " Catholic Information " in large black type, the articles, of about three hundred fifty words set up invitingly in a box, are given a prominent place on the weekly Church page. The particular topic is indicated by another heading and subheading, which are made as striking as the subject allows. The first sentence is designed as an inducement to read further. This is the " Stop, Look and Read " technique of the trained advertising man. The other part of the operation—"Action " —(the expert's word for the sales that are expected to follow) —well—we try to leave that to the power of Christ in His action through Masses offered and shared in with that intention. We have good reason to know that this " technique " is effective.

The articles appear over the name of the sponsoring organization. We also print our box number in the Post Office nearest the particular newspaper office. This gives a local impression and solicits inquiries. The arrangement by which the newspapers turned over all letters enabled me to write on behalf of the paper as well as of our group and thus create goodwill for both. The far-distant places from which inquiries came from former residents—those readers of the hometown paper in other states—was astonishing. The Catholic inquiries were encouraging; the non-Catholic letters, amazing. Some day I may have the leisure to write about this interesting religious cross-section of these non-Catholic communities. How encouraging to our pastors and bishops could these secular press disclosures come to them!

Unfavorable Criticism

As compared with the other phase, the unfavorable side is almost negligible. The only unfavorable criticism came during the first two or three years—that is, in 1935 to 1937. Since we began on the Mass more than three years ago there has not been even one complaint or criticism. During our one-year series on " Good Will for Catholic Schools " we encountered the cold materialistic, pagan idea of education. There was only one such letter. It began with high praise of the tone of our articles

and of their " interesting information ". Except for a few anonymous communications and the usual ones from militantly anti-Catholic readers, the only harsh letter was from a Church-going Catholic with the " Church and State complex ". In a published letter he wrote earnestly against our bringing controversial Catholic school issues before the public in " Catholic " articles during a voting campaign on the school-bus proposal. We answered all our critics kindly and casually. Those who were annoyed at the appearance, week after week, of that word " Catholic " printed so prominently at the top of our columns became indifferent by the time we published the last of the two years of Narberth releases. That is the unique and important part of Narberth in any secular press program. Always begin with Narberth.

Favorable Reactions

Recalling our concern and that of the editors, six or seven years ago, that we publish nothing controversial or offensive to Protestants, imagine my surprise (after the Mass had been the topic for two years) at receiving from the writer of a Protestant column a request that I cooperate with his group in convincing Protestant editors that his articles were not offensive to Catholics! One publisher, not a Catholic, said our articles gave his paper an " elevated " tone that helped to offset some " news " it had to print. Another non-Catholic editor wrote me not to be discouraged because no Catholic in his community had written to him in favor of the articles, because he had Protestant friends who were reading them with interest and he would ask them to write me to that effect. The Ministers' Association of one county (in which there were over eighty Protestant ministers) in its weekly religious box advised its friends to read our Catholic articles appearing in the county daily next to the ministers' messages. A non-Catholic editor who started a Protestant column wrote that our articles were being so well received that, apparently, the local ministers decided they would print religious messages for their people. There have been many such evidences of increased press activity by Protestant groups—none of it controversial—most of it helpful, in provoking interest in religion and in the weekly religious columns. In a letter to a newspaper one local minister praised our articles as " interest-

ing". Two other ministers—both well known locally—wrote, confidentially, commending us for our Catholic column. We discovered two curious things. In trying to stir up letters from Catholics to the papers it appeared that, where Catholics were more numerous, there was no response to our repeated appeals, but in the country sections where Catholics were comparatively few, the cooperation was very good. In the case of some of the weeklies we met editors who were said to be Catholic. It was in these cases that, generally speaking, we received little or no co-operation.

From these modest early efforts, going back seven to eight years, this newspaper movement, through Narberth and Mr. Rogers, has now expanded from one state to thirty-seven; from one diocese to seventy-eight; from several newspapers to three hundred sixty-five; from reaching twenty-five thousand homes in 1934 to entering more than two and a half million in 1941. The two hundred eight articles that have received the Imprimatur of the Archbishop of New York (fifty-two on Catholic Education and one hundred fifty-six on the Mass) are now being published in eleven states in all parts of the country. There is the practical problem of making and distributing copies of our articles for the use and convenience of other groups who are publishing the last of the one hundred two Narberth releases. This is being taken care of.

This story would not be complete without acknowledgment of the strong backing and constant encouragement of the late Cardinal Hayes. The New York Archdiocesan seminarians were our collaborators for two years in the writing of most of the articles during that period, under the direction of the late Reverend Jeremiah T. Toomey, S.T.D., and Rev. William R. O'Connor, S.T.L. In the past two years the exceedingly difficult authorship problem has been handled by my old teachers and friends—the Brothers of the Christian Schools, through the overtime contributions of the faculty leader of Catholic Action at Manhattan College, New York City, Brother C. Justin, F.S.C., Professor of Social Science, with whom I am associated in other Catholic work. Finally, I gratefully acknowledge the interest of His Excellency, Most Reverend Francis J. Spellman, Archbishop of New York. Through his distinguished Censor Librorum, Rt. Rev. Msgr. Arthur J. Scanlan, S.T.D., we are

enabled to continue. I am in communication with Msgr. Scanlan monthly and oftener asking and receiving Imprimaturs. Through the past four years his great part in preventing a single gap in our weekly chain has been a unique contribution of all that was ever needed to keep us going.

The Future

The " spiritual front " has become an integral part of our war. The Christmas messages of the Pope, our Bishops and our war leaders have special significance for the secular press apostolate. On the day the Holy Father called for " a return to the altars " to cure the ' religious anemia " of the world, the British Prime Minister, in Washington, was referring to the war comradeship of those who " kneel at the same altars " and President Roosevelt was saying: " There is another preparation demanded of this nation beyond and beside the preparation of weapons and materials of war." A few days later the " Twenty-Six United Nations " declared for " religious freedom " as one of the essentials to " complete victory ". The foregoing read like the familiar Catholic pronouncements against the compulsory atheism of Russia, Mexico and Red Spain—instead of the most solemn official statements of our war aims. A few months ago our Bishops told us: " Christianity faces today its most serious crisis since the Church came out of the catacombs." On last Christmas eve the Bishops wrote to the President: " We will marshal the spiritual forces at our command to render secure our God-given blessings of freedom." In reply President Roosevelt assured the Hierarchy of a peace through which " the spirit of Christ shall rule the hearts of men and of nations." A practical illustration of how all this becomes relevant to the subject of this article is in the Christmas Day issue of the newspaper having the largest circulation in the United States. In lieu of any editorial and under the heading " The Greatest Story Ever Told ", it printed the gospel of our Midnight Christmas Mass.

Without our seven-year-old, adaptable, instrument ready for expansion, non-Catholics are doing effective religious press work already. Current "Anti-Prejudice " and " Tolerance " drives are other straws indicating the " turning to religion " as the necessary sufferings of war come home to the people. If in seven years a few laymen, out of zeal for the Church, could

advance this Catholic press program to the established position it now occupies, who can foresee the results if thousands of loyal Catholics for love of country as well as love of God, under appropriate authority, undertake to bring the Mass to all the people—through the method here outlined.

Pioneering and experiments are over. There is available a six-year supply of approved, published, tested material, with the first three years of it now printed in pads for convenience in tearing off and mailing to the newspapers. Difficulty in securing newspaper allies vanished years ago. This movement has been a " going concern " for years. What editor would be so rash as to refuse to cooperate with our war aims! Once the contacts are made, the only need is the enlistment of greater numbers of disciplined Catholics willing to give at least the five or ten minutes required each week to send the releases to the newspapers.

Before this " long hard war " is over tens of millions of readers should know something of " our altars " and of Christ's Mass through these weekly columns in their local newspapers. Is it mere coincidence that such a call has come from Church and State together and that we Catholics are ready with a " weapon " so simple and so practicable and yet so close to the heart of Christ and the mind of His Church?

This suggests a final question—the answer to which is in the wisdom and hands of competent authority:

Will a permanent weekly Catholic service be established in the secular press in every diocese, through which our American Church will speak to the public, to the end that (in addition to giving Catholic information to non-Catholics) our own indifferent Catholics may be brought closer to the life of the Church and our " practical " Catholics to more loyal cooperation with their press, pastors and bishops?

ARTHUR T. O'LEARY.

New York City.

Analecta

PROFESSION OF FAITH.

His Excellency the Most Reverend Amleto Giovanni Cicognani, Titular Archbishop of Laodicaea in Phrygia, Apostolic Delegate to the United States, has graciously supplied for publication in THE ECCLESIASTICAL REVIEW the new formula for the abjuration and profession to be made by converts. The formula has been approved by the Supreme Sacred Congregation of the Holy Office.

✝

PROFESSION OF FAITH.

I ....

..... years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend

Father .....

.....

having before my eyes and touching with my hands the Holy

Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God, the Father Almighty, Creator of Heaven and Earth; and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell, the third day He rose again from the dead; He ascended into heaven and sitteth at the right hand of God, the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

I admit the sacred Scriptures according to the sense which has been held and which is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the Sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers.

I profess that the Sacraments of the New Law are, truly and precisely seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony. I profess that all confer grace and that of these Baptism, Confirmation and Holy Orders cannot be repeated without sacrilege.

I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above mentioned Sacraments.

I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning Original Sin and Justification. I profess that in the mass is offered to God a true, real and propitiatory sacrifice for the living and the dead; that in the Holy Sacrament of the Eucharist is really, truly and substantially the Body and Blood together with the soul and Divinity of Our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is the change of all the substance of bread into the Body and of all substance of wine into the Blood. I confess also that in

receiving under either of these species one receives Jesus Christ, whole and entire.

I firmly hold that Purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us and that their relics are to be venerated.

I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints should be given due honour and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant Indulgences and that their use is most salutary to the Christian people. I recognize the Holy Roman, Catholic and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides I accept, without hesitation, and profess all that has been handed down, defined and declared by the Sacred Canons and by the general Councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic Faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I shall have charge.

So help me God and these Holy Gospels.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CAUSES OF RETARDED PROGRESS IN MISSION WORK.

Before discussing the reasons and causes of the unsatisfactory state of the Missions in the Far East, I wish to make it clear that it is far from my intention to belittle in any way the efforts of the missionaries who work under very difficult conditions, far from their own country and often exposed to grave danger. I prize their work too highly, and have too great a respect for these devoted souls to attribute any blame to them. If, therefore, I speak of various deficiencies that hamper the development of Christ's Kingdom, it must be borne in mind that it is a question of improved methods and means of work, and not of any personal errors.

The causes of the slow and retarded progress in missionary work exist both on the part of the Europeans and of the natives, and on both sides they are numerous.

Causes on the European Part.

The principal causes on the part of the Europeans may be summed up in the following points.

1. *Christianity as the Religion of European Domination.* In the eyes of the people of the Far East, Europeans are invaders who have deprived, or intend to deprive them of their liberty, and who govern them against their will. If only for this reason, they are not held in esteem by the natives. This disapproval is strengthened by the knowledge of the great wrong done to their ancestors by these European intruders at the period of the conquest of their countries, and the transformation of these countries into dominions. It seems to them that they still hear the roar of cannon belching fire from alien ships, destroying towns and villages, and bringing death to thousands.

This dislike and distrust of the European invaders has prejudiced them against the faith they profess, the Christian faith. Missionaries who accompanied the oppressors were regarded with suspicion, and those who followed later and who are still working among them, are often considered as agents who, with the aid of the Christian religion, are to contribute to the maintenance of European domination.

2. *The Lack of Example.* For many centuries the peoples of the Far East have rarely had the opportunity of contact with Christians who fully realize in their own lives the teachings of Christ. If we accept as true the tradition concerning the sojourn and the labors of St. Thomas the Apostle in southern India, it is certain that the personality of this great saint must have drawn multitudes of followers. This may account for the fact that in southern India, especially in the neighborhood of Madras, there existed for many centuries numerous Christian communities although contact with the great centers of Christianity in Jerusalem or in Rome must have ceased almost completely after the martyrdom of St. Thomas.

The missionary labors of St. Francis Xavier in the sixteenth century met with extraordinary success in southern India. Great multitudes of Hindus were converted. This modest, humble, and at the same time very learned member of the Society of Jesus, drew them not so much by the beauty of his teachings as by his pure, self-sacrificing and saintly life.

In all the countries of the Far East, especially in India, the people have a great respect for those whose lives harmonize with their religious principles. Whosoever, whether a Hindu yogi, a Buddhist monk or a Mohammedan fakir, withdraws to some solitary spot off the public road or to the desert, in order to commune with his own soul and to practice the rites of his religion, may be sure that he will not be long alone, for people will continually approach him and will watch him, earnestly noting every manifestation of his religious experiences. Often they will confess with shame that they have not yet attained to such spiritual heights, and will encourage one another to imitate him. As a rule such pious persons have no need to trouble themselves about their material needs for people bring them what they need.

An object of special respect in India is the *Guru* or teacher, who unites knowledge with piety. For people of great learning, who at the same time are religious and severe with themselves, the people of that country have a veneration that surpasses the veneration they feel for their parents or for the great of this world—a veneration so great that it sometimes almost equals that which we owe to God. This reverence in India for people who are deeply religious and learned, dates from remote times. One of the greatest Indian mystics of the second half of the thirteenth century, Jñanadeva, writes thus concerning the homage paid to the *guru*:

"When one beareth away knowledge from the *guru*, or when the *guru* himself addeth something to knowledge, then he who obtaineth that knowledge shall be like a dead man who returneth again to life, like a poor man who beholdeth a great treasure, like a blind man who regaineth his sight, or a poor beggar placed on the throne of Indra. So joyous doth he feel, hearing what proceedeth from the *guru*. He setteth the *guru* like a fixed star in the dwelling of his heart and in the region of his consciousness."[1]

The same author expresses himself elsewhere as follows:

> May my heart be as the dwelling-place of the *guru*, and may his feet rest upon it.
>
> May all my senses sing the hymn of union, and may I cast a garland of flowers of praise at the feet of the *guru*.
>
> May I anoint the feet of the *guru* with the oil of sandal-wood . . .
>
> May I place on his feet the gold of the spirit's adornment.
>
> May I lay upon them the eight-pointed flower of true mirth.[2]

A man who shows exceptional spiritual force, who distinguishes himself by great knowledge and piety, and at the same time devotes himself to work for the good of his country in India, is called a Mahatma, or great spirit. Today in India Gandhi is looked upon as such a mahatma. During the long conversations and discussions I had with him, first in the village of Tilak Nagar near Faizpur at the time of the Indian National Congress, and later at his house in Shegoan near Wardha, I was

[1] Jñanadeva, *Jñanesvari*, XIII, 378-383.

[2] Jñanadeva, *Jñanesvari*, XV, 1-5.

able personally to convince myself of his great spiritual superiority to the generality of his fellows. Owing to this high spiritual development and his deep religious feeling, he is regarded with extraordinary respect and esteem in India, and in questions that affect the Indian nation nothing is done without his knowledge and consent.

If we had had in India a large number of workers of the spiritual stature of St. Francis Xavier, the state of the Church there today would be quite different. By this time—who knows?—the great majority of the nation might have embraced Christianity. Unfortunately, such living examples were lacking in this country where the whole value of a religion is judged according to the influence it exercises on life. Most of the Christians with whom the natives came into contact failed to edify them by their lives. Very often they failed to attract them even theoretically to the Christian religion. Until recently the chairs in Indian universities were frequently held by European professors who spread positivism, agnosticism and materialism, and whose attitude to the Christian religion was unfriendly, sometimes frankly hostile. From the point of view of religion and general spirituality, they were on a much lower plane than their Hindu or Mohammedan colleagues, the native professors.

Today we may observe certain materialistic tendencies among the youth of the universities which are due principally to Europeans, who in India, no matter what their religious convictions may be, are regarded as Christians. This explains the curious fact that Indian society regards European and American professors with aversion, fearing their influence on the youth of the country. They are at present rarely met with in India. In frequent conversations with eminent men in India on the subject of the current trend of thought in the universities there, I had opportunities of hearing their complaints concerning these European professors upon whom they lay the whole blame for the spread of materialism.

Mahatma Gandhi himself drew my attention to this lack of example when I tried to convince him that the Christian religion alone is the true religion. This he considered was the true cause of the antipathy for Christianity and of the slow progress in missionary work. " Let us suppose," he said, " that somewhere

in the world there exists a happy island whose inhabitants live together in perfect harmony. If the lives of these inhabitants were really ideal and in accordance with their religion, we should of ourselves go to them for instruction."

It is true that in the countries of the Far East we have a considerable number of bishops, priests, brothers and nuns who deserve the highest praise, but unfortunately they are almost completely cut off from the society amidst which they are working. As a result they meet with distrust, suspicion, and a lack of understanding. The native Catholics have come mostly from the lower classes, and for this reason their influence is limited, especially in India, where the caste system is highly developed.

For the peoples of the Far East the best measure of the value of the Christian religion is the conduct of the Europeans themselves and this is not always edifying. In this respect non-Christian natives frequently put them to shame.

While in India, I was myself a witness of the following incident: A certain European, a Catholic technician, applied to a European Catholic house. He had already been in this neighborhood for several months and had profited by the disinterested hospitality of a Buddhist who had invited him to share his home until his financial position improved. Unwilling, however, to impose too long on the generosity of the Buddhist, the European went to the above-mentioned Catholic house and asked for advice and aid. He did not receive either the one or the other. The head of the house was annoyed that this man, who was in a very difficult position, should dare to come to him with such a request and sent him away with empty hands. Later on he even expressed indignation at the man's appeal. For me this was a very disagreeable affair. I was ashamed of such behavior on the part of the householder because there were special reasons why he should have interested himself in the fate of this poor man.

Lack of example among the Christians is most striking in the disputes which are continually going on among the various Protestant sects, and in the ruthless wars that Christian nations sometimes carry on with one another. Worst of all is the apostasy of two Christian countries, official Germany and official Russia.

This deplorable poverty of example gives rise to distrust of the Christian religion among the peoples of the Far East. With the aid of statistics one may see, for instance, how harmful the influence of the First World War was on the development of the Missions in the Far East. The influence of the Second World War is different on account of innumerous examples of ardent faith given by the Catholics, especially Polish, martyred by Nazi Germans.

3. *Lack of Unity Among Christians.* The Protestant missionaries brought with them to the Far East their opposing spirit. They do there almost the same as their co-religionists have done up to the present in Europe and America. Instead of teaching Christ's doctrine in a positive way, they reiterate the same old objections against the Catholic Church and at the very beginning instil skepticism in the souls of natives towards Christianity. As a consequence, the people of those countries suspect the truth of Christianity. They cannot understand how the Catholic religion which has existed since the time of Christ should be wrong, and why the Protestant religion which started many centuries later should be true. As they are not given satisfactory answers to their rising doubts, they are not disposed to accept this religion.

This continuous opposition of the Protestant missionaries to the Catholic religion, and the lack of unity among Christians, is one of the greatest causes of retarded progress in the missionary work in the Far East.

4. *Lack of Contact with Native Culture.* The Christian religion, propagated in the forms accepted in the West, allied with European culture, European tastes and customs, is something so strange to the inhabitants of the Far East that its acceptance would, to their mind, demand an almost complete break with their native culture and national traditions. This, according to their ideas, would be a sacrifice difficult even to contemplate. The external aspect alone of the Catholic and Protestant missions reminds them of Europe. · The churches, the schools, the dwellings of the missionaries are mostly built in the European style. Still more reminiscent of Europe is the system followed in the education of their children in the schools and colleges of the Missions.

For these peoples of the Far East, the decision is the harder because of their deep-rooted feeling of pride in the greatness of their ancient culture, which they hold in great reverence. They cannot believe that in a culture whose splendor is extolled by learned men and famous poets everything must be bad, that everything must undergo a radical change. Neither have they any desire to renounce certain of the beautiful doctrines, the praiseworthy examples, and the often very healthy moral principles that form part of their religion. The Christian religion, transported straight from the West in its frame of Western culture, not adapted to their native culture, they regard as harmful, and they try every possible means to hamper its development. They fear that it may contribute to the destruction of their own culture and facilitate the total conquest of their countries by European States.

It was this that Gandhi had in mind. He expressed the opinion that Christianity is suitable for Europe, but not for India, for which he considered Hinduism as the best religion, and this because it has grown together and become one with Indian culture.

If we also take into consideration the fact that there has long exisited a very strong nationalist movement, we shall find small cause for wonder that the acceptation in these countries of the Christian religion, a religion not accommodated to their culture, is looked upon as a kind of national apostasy. This explains why in the Far East the educated classes avoid conversation and discussion on religious questions with missionaries, suspecting them of carrying on propaganda in favor of European culture which they regard as inseparable from the Christian religion. In such conditions, the propagation of the Christian religion must of necessity meet with great difficulties.

In the sixteenth century, Italian Jesuits tried to adapt the missionary work to native cultural needs. The most famous among this group of priests were Father Matteo Ricci and Father Roberto Nobili. The first worked in China, the second in India. Both of them initiated a new movement in the pastoral work of the Missions, but they went too far in the matter of concessions to native customs. These concessions were not always in accord with the spirit of the Gospel of Christ. Father Nobili, for in-

stance, regarded himself as one of the highest Hindu caste's members, broke off his relations with other European missionaries and confined his activity exclusively to the Brahmins. The above-mentioned missionaries had some imitators, but the whole movement ceased almost completely not long after their death.

At present a movement toward closer contact with native culture may again be observed among Catholic Missions in the Far East, especially in China and India. In India, this movement is concentrated principally around the periodical *The Light of the East*, published in Calcutta.

5. *Lack of Contact with the Native Educated Classes.* In the countries of the Far East, the Catholic and Protestant Missions are separated from the educated classes by a high wall of prejudice. Educated natives do not feel the need of contact with them, and although they show a certain respect both for their humanitarian activities in hospitals and charitable institutions and their educational work in the schools, they prefer to have nothing to do with them as far as religion is concerned. They do not go to church nor to the religious conferences that are sometimes held in the Catholic colleges. On the other hand the missionaries have no opportunities of meeting them on neutral ground where they might carry on discussions with them.

The only milieu where they are able to meet these educated classes is that of scientific societies to which some of them belong. At the meetings of these societies, however, the discussions are usually on problems that have no connection with Christian religion. In India, the principals of Catholic and Protestant colleges which are incorporated with universities, participate from time to time in the meetings held at these universities, and sometimes professors of these colleges are invited for the university examinations. This, however, is merely a question of formalities, and usually there is no opportunity for religious discussion.

The existence of such a barrier between the Missions and the educated classes is very prejudicial to missionary work. It is true that the proportion of educated people in these countries is relatively small, but on the other hand, they are very highly esteemed and their influence is far-reaching, especially if they are noted for their firm religious convictions. The lower uneducated classes usually imitate them in regard to religion; and

as the educated classes shun Christianity, they take little interest in it.

The way to the enormous, uneducated majority of the population of the Far East is of course open to the missionaries, but missionary work among them, principally because of lack of direct contact with the educated classes, is not easy.

The fact that the educated classes avoid the missionaries does not by any means imply that they are not interested in Christianity. On the contrary, they are very willing to hear about it and to discuss subjects connected with it. Their disapproval lies in the form in which problems of the Christian religion are presented to them, in the manner of approaching these problems, and in the method. If one simply speaks to them of Christianity as the only revealed, the only true religion, in contradistinction to their own religion, they do not like it and are offended. They want the path to be first made smooth for them. They want first to acquaint themselves with it indirectly, to understand it thoroughly, to examine it in the light of philosophy, before entering into discussions on the subject of its truth. They show most interest when a discussion begins with the expression of respect and admiration for the great qualities to be found in their own culture or religion.

Among the educated classes in the Far East may be found from time to time exceptional persons who are looked upon with extraordinary respect and whose influence in the various spheres of social life is very great. Such a person in India today is Gandhi. It would be a tremendous thing if he could be won for Christianity, or at least favorably disposed toward it. So many matters, important alike for the Church and for India, might be discussed together, so many prejudices and unfounded suspicions removed. Gandhi's bold acceptance of the full religious truth as contained in the teachings of Christ—what momentous consequences would result from such a step! The example of this man who is loved and honored in his own country as a national hero and as the father of this polyglot nation, would be followed by millions. Unfortunately there is no contact between this remarkable man and the Missions. Neither is there contact with other prominent men in India and in other countries of the Far East.

6. Lack of Influence on the Part of the Christian Universities and Colleges. The Christian universities and colleges, both Catholic and Protestant, existing in the countries of the Far East were to be, according to the noble intentions of their founders, centers of Christian culture and important factors in the propagation and the strengthening of Christ's Kingdom. In addition, they were to act as a connecting link between the Missions and the educated classes, and contribute to the establishment and maintenance of good relations.

However, they do not fulfil either of these purposes. They do not fulfil them because of their special organization. After a closer acquaintance with these institutions, I feel some perplexity in connection with their name. The sole fact that they are directed by Catholic priests or Protestant ministers is, it seems to me, hardly sufficient justification for the use of the adjective " Catholic " or " Christian." [3] For what are the subjects of the lectures in these so-called " Catholic " or " Christian " universities and colleges? What is studied there? Christian philosophy or apologetics, ethics? The history of religion, the psychology of religion, the philosophy of religion? Nothing of the kind! In the Catholic University " Sophia " in Tokyo, the lecture courses comprise commerce, economics, journalism, literature and languages. Philosophy is also studied, but within very restricted bounds and only in so far as required later at the State examinations.

The Catholic university in Peking is organized on the same order, and also the university in Shanghai where the medical department rates the highest. The Protestant universities in those countries are organized in similar manner. In India the Catholic and Protestant universities are all colleges. As such they are incorporated with neighboring State universities and follow their courses. The professors in these colleges are simply lecturers and tutors. Their task is to lecture on the prescribed subjects and prepare the students for the examinations which take place in the State universities. The Boards of Examiners are composed of professors of the State universtiies. It sometimes happens that certain professors of the colleges have a place on them when invited by the State universities.

[3] In the Far East, " Christian College " means Protestant College.

In regard to religion, the Catholic and Protestant colleges, like all the State universities, adopt a neutral standpoint and abstain from all religious propaganda. This abstention enables them to profit by the State funds in the payment of their professors. From time to time, though not regularly, religious conferences or lectures are organized in these colleges, but they are of an unofficial and private character. Anyone who cares to do so may attend them. In general they attract little interest and few students come to them.

The importance given to the maintenance of neutrality in regard to the religious character of these colleges in India is attested by the fact that when about to deliver a lecture in a certain Catholic college in India, one of the professors, a priest, reminded me that my audience would be composed almost exclusively of Hindus, and requested me not to make any allusion to the Christian religion. I must confess that in non-Christian universities no one ever approached me with such a request.

With such a system, there can be no question of any influence of ideas on the youth who are studying in these colleges. There may remain in the memories of these young men a certain gratitude towards the priests who were their professors, certain pleasant memories of the kindness shown them and for facilities given to them during their studies, but that is all. They leave these colleges without knowledge of the Christian religion and of Christian culture. They take away with them almost the same prejudices and superstitions as they brought with them. When I met here and there in India with former students of the Catholic or Protestant colleges, I was amazed to find how small their knowledge was of the Christian religion.

It is the Catholic and Protestant students who suffer most from such an organization of the universities and colleges. In no country of the Far East is it easy to find a university or college where they can increase and deepen their religious knowledge.

Under such conditions it is not strange that the Christian universities are unable to fulfil the task which, in more favorable circumstances, they might carry to fruition. No one is surprised that among the students there are very few or no con-

versions.[4] Of course, some good influence is always exercised by these universities and colleges. Therefore if it were impossible to accommodate them to the Christian purposes, it is better to have them there in this defective organization than not to have them at all.

7. *Unsuitable Methods.* The European missionaries both Catholic and Protestant brought with them to the Far East established forms and methods which may be suitable in Western countries, where the inhabitants are mostly Christian, but have proved insufficient for peoples with differing religious beliefs and with their own peculiar spiritual structure. All the very noble pastoral activity is carried on according to these methods. In such conditions the young, perhaps, ardent missionary, will turn all his energy in a given direction and will become the expression of a certain fixed style. Even outwardly this uniformity of type is apparent, and is usually expressed by growing a beard and adopting certain forms of behavior. Little by little he will allow himself to be influenced by often groundless admonitions and warnings: That is not proper! What would others say to that? That might offend someone. With such a system there can be little originality in his work; instead it shapes itself to a certain definite pattern. This uniformity may not constitute a hindrance to his individual strivings towards saintliness, but it does not contribute in proper measure to the propagation and expansion of Christ's Kingdom.

The employment of European methods of pastoral work and the cramping of his activity by various considerations of a formalistic nature, give rise to a want of boldness in the soul of a certain type of missionary and stifle his initiative. In these conditions such control even though it may concern matters in conflict with the laws of the Gospel and the very essence of Christ's Kingdom which tends towards expansion, becomes an insurmountable obstacle in his work.

This makes it easier to understand the fact that in countries such as Tibet, Nepal and Bhutan, the field of the Missions lies completely fallow. The prescriptions barring the entrance of

[4] It must be added that in the Catholic universities and colleges the students are not very numerous. In the Catholic university in Tokyo, there are about 400. In the Catholic colleges in India, there are two or three times as many students. The same thing is true of the Protestant colleges.

Catholic priests into those countries are so strictly observed that in Tibet, for instance, for a long period,—since the journey of the French missionaries Father Huc and Father Gabet in 1844 up to the moment of my short visit there in 1936—no Catholic priest had been there.

It appears to me that in this case the principle " We ought to obey God rather than men," so energetically defended by St. Peter, should be maintained, for as I was able to ascertain on the spot, there exist various ways of entering those countries despite the severe prohibitions. Such penetration would of course be at the risk of one's life. But can there be a greater and more magnificent reward for faithful service to the idea of Christ's Kingdom than the sacrifice of our lives and a martyr's death, suffered at the moment when we are longing to impart its blessings to our fellowmen? The inadequacy of the methods employed may sometimes be seen in the great dependence of the fruits of Mission work on the available financial resources. It is also apparent in the observance of certain seemingly small formalities which, nevertheless, are one of the factors that restrain the inflow of new converts.

The worst side of the European methods of evangelization in the Far East, however, is that the natives do not find in these methods considerations either for the undoubted values of their own native culture or for the needs and peculiarities of their spiritual structure. The doctrine of Christ, together with its whole culture, which through its beneficent influence attained such magnificent development in the countries of the West, is presented as though it had nothing in common with the native elements of truth, goodness and beauty. It does not stand out as a force which perfects and fulfils, but rather, to the minds of the people of those countries, as something new, something quite apart, something which demands the entire renunciation of all native spiritual values. In such conditions the Christian religion, despite its supernatural character, loses much of its attractive force.

Another reason why it does not attract these peoples is the failure to emphasize in an adequate manner all the elements that would best correspond to the character of these nations, and to satisfy completely the vital needs springing from the depths of their spiritual being. Let us take, for example, the three most

numerous nations in the Far East: India, China and Japan. Apart from their common, general characteristics, they present such different types that it would be a great mistake to employ the same method for all three. In the light of this fact, therefore, even if a method of missionary work in the Far East were ready at hand, it would not suffice, if we consider the great differences that exist between the three nations. It would have to be modeled and adapted to the special peculiarities and needs of these peoples so that the Indians with their religious mysticism, the Chinese with their extreme individualism, the Japanese with their national solidarity and altruism, may all find in the Christian religion the highest expression of their spiritual aspirations.

Owing to the use of European methods in missionary work, the resemblances between the Christian religion and the Hindu, Mohammedan and Buddhist religions, the spiritual values they have in common and which might serve as a point of contact with Christianity, are not made evident, and therefore the differences stand out too sharply. In such conditions it may seem as though the Eastern religions, as such, are the only obstacles to conversion. This would lead to the conclusion that the destruction of these religions would open the way more swiftly for the Christian religion. As a matter of fact, this work of destruction is already in progress, as a result of the spread of materialism among the youth of these countries, especially in the universities, a materialism which often appears in conjunction with Communism.

During my discussion on this among the Missions, I often met with the following statement: We are waiting until materialism spreads farther and gains a stronger hold upon the people; it will then be easier to bring them into the Church. I opposed this point of view. Without entering into the question whether, in the countries of the Far East, the transition to the Christian religion would be easier from materialism than from Hinduism, Mohammedanism or Buddhism, I decided that question on one principle. Materialism is, of all things in the world, the worst, for it is the negation of God and all His laws to man. Compared with materialism any religion appears at an advantage because it places man in a far more favorable position. This is

perfectly natural; for he who confesses a religion, even though it be erroneous in points, is nearer religious truth than he who totally rejects it.

The only natural and really effective method is one which unites with all that is true, beautiful and good in the Eastern religions; one which purifies them of errors, enriches them with revealed truths, inclines the people to a virtuous life and thus leads them to Christ. This is the method followed by our Redeemer in His teachings, the method employed by St. Paul in his apostolic activities, the method which is in conformity with the spirit of Christianity and the whole of Christian culture.

Causes on the Part of the Natives.

The most serious of the causes of the unsatisfactory progress of Christianity in the Far East on the side of the natives, are the strong religious traditions, the caste system, the family system, nationalism, and ignorance of the Christian religion.

1. *The Strong Religious Traditions.* The religions of the Far East: Hinduism, Buddhism and Mohammedanism, together with other sects which have arisen among them, enter deeply into the lives of the people, every phase of which bears the stamp of their influence. This influence is evident in manners and customs, in family relations, and penetrates into the most secret recesses of the soul. These religions constitute the deepest foundation and at the same time the strongest motives of action. In the course of long centuries, they have created in the souls of the people a corresponding attitude resulting in a certain bias.

This mental bias may be observed in all classes. At the time of the Indian Philosophical Congress, which was held in Delhi, in December 1936, I was convinced myself of this in the case of many Indian university professors who were taking an active part in this Congress. In discussing, for instance, the problem of the soul, all who took part in the discussion developed and explained principally theories that have their source in the ancient "sacred" Hindu books, passing over almost entirely the latest psychological researches. The same phenomenon may be observed among various Buddhist philosophers who for religio-metaphysical reasons do not acknowledge the logical principle of contradiction.

From his earliest youth, the inhabitant of the Far East learns to respect the religion of his fathers. It is continually driven into his mind that this religion, Hinduism or Buddhism, is older than the Christian religion; that it has been and is still professed not only by simple people, but by famous, universally esteemed poets, scholars and politicians. He is not shocked by the various incongruities and contradictions he finds therein, but accepts all without reserve. It is these ancient, age-long traditions to which he desires to remain faithful that keep him from accepting Christianity.

2. *The Caste System.* Another obstacle to the propagation of Christianity is the caste system which exists among the adherents of Hinduism and therefore among the Indians, and also to a certain extent among the Burmese, Malays, and Ceylonese. In Hinduism there are four principal castes: the Brahmins, the highest caste to which belong the Hindu priests; the Kshatriya, or warriors; the Vaisya, or agriculturalists and merchants; the Sudra, or the lowest class which embraces the non-Aryan population, chiefly the poor.

Besides these four principal castes, there are very many others not only among the higher and middle classes but also among the lowest classes. These castes form completely separate social groups. Their members associate only with one another, and avoid all relations with people outside their own group. Loss of caste is a great social degradation which must be avoided at all cost. As the strongest factor in the preservation of caste is the Hindu religion, the moment a member of the group renounces Hinduism and enters the Christian Church, he automatically ceases to belong to his caste, and is looked upon even by members of his own family as a stranger. It is obvious, therefore, that the caste system has an unfavorable influence on the propagation of Christianity.

3. *The Family System.* The family system, which is strongest in India, is also a great hindrance to the development of the Missions. According to this system, the family estate is the common property of the whole family. It is managed by the father or by the eldest son. Members of the family establish their own homes in the common abode, and all work together to increase the estate. Should anyone of them act against the

will of the head of the family, he may lose his right of residence in the family dwelling and his part in the family estate.

Such cases are fairly frequent when any member of a family accepts the Christian religion. If he does this without the consent of the head of the family, and has no assured source of income elsewhere, he may suddenly find himself without means of subsistence.

4. *Nationalism.* During the last few decades there has been a noticeable increase in the nationalistic tendencies in the countries of the Far East, especially in India and Japan. The aim of this movement is, first, to strengthen the factors of national development; second, to shake off European influences. In the first case, it finds support in the old religion; in the second, it strives to hamper the progress of missionary work.

The nationalist movement has produced in these countries a special type of patriot, in whose estimation fidelity to the ancient, native religion is of the first importance. In Japan, for instance, the idea of patriotism is combined with Shintoism, which is expressed in ancestor-worship and in the almost divine cult of the Emperor.[5] In India the same importance is given to Hinduism.[6]

The influence of this movement on the Missions is unfavorable because it deters the natives from accepting the Christian religion. As an instance of this may be mentioned the fact that, at the time of his studies in London, Gandhi fell under the influence of the Methodists and had almost decided to accept baptism. He was prevented from taking this step by a certain Hindu poet who, striking the patriotic note, argued that the acceptance of Christianity, a religion that had no affinity with Indian culture, would amount to betrayal of his country. This point of view so impressed Gandhi that he renounced his ideas of embracing Christianity and has to this day remained faithful to Hinduism.

[5] Shintoism, according to the declaration of the Japanese Government, is not a religion. This declaration was made with the object of obtaining the consent of Rome to the participation of Catholic youth in patriotic celebrations in the Shintoist temples. On the strength of this declaration, Rome consented but with restrictions. The consent was therefore conditional. It is, nevertheless, a fact that a certain section of Japanese society considers Shintoism as a religion.

"Mikado", the name of the Emperors of Japan, which was used in that country in ancient times, is at present employed only in foreign countries. The Japanese call their Emperor "Tenno Heika" (His Majesty King of Heaven), "Showa Tenno Heika" (His Majesty Radiant King of Heaven) or "Tenshi Sama" (Son of Heaven).

[6] P. Giuseppe Stefanetti, *Nazionalismo e cattolicesimo in India.* Milano 1937.

5. *Ignorance of the Christian Religion.* The principal cause of the unsatisfactory progress of Christianity is, however, the ignorance of the natives in regard to the Christian religion. This appears somewhat strange considering the fact that large numbers of missionaries are working in those countries and that so many people from the Far East, especially its youth, go to Europe to pursue their studies. It is, nevertheless, quite true; for how otherwise explain the indifference of these people to the Christian religion? In their own country they are separated from the Missions by a barrier of prejudices and are not at all interested in their activities. While pursuing their studies in Europe they associate chiefly wtih people who are indifferent to religion, or even opposed to Christianity. In India, in conversation with people who had made their university studies in England, I sometimes heard such a statement: " When we were in Europe, we had the impression that Christianity is only a theory for we never met with people who realized in their own lives the ideal of Christ's teachings. Such people may exist in monasteries and convents, but we had no contact with institutions of that kind."

These people were of course mistaken. In all European countries, especially in western Europe, there is at present an amazing development of religious life; it might even be called a renaissance of Christianity. It must be admitted, however, that in these same countries, side by side with this stronger religious life, one meets with atheism openly striving to undermine and destroy belief in God. To people of the Far East, this atheism is the more apparent because it takes an aggressive stand and has recourse to propaganda, while the lives of the people who are striving towards the ideal revealed in the teachings of Christ, and realized by Him in His life on this earth, are less noticeable, as they do not advertise themselves and usually hide from the public eye.

Without going into the question of how much these peoples of the Far East are to blame for neglecting opportunities of acquainting themselves with the Christian religion, it may be affirmed that their knowledge of it is very small. Knowing so little, in accordance with the proverb " Ignoti nulla cupido ", they have no desire to know more.

Such are the causes, briefly presented, of the unsatisfactory state of the Christian Missions in the Far East. If we compare

them, we shall see that the most serious are those that exist on the side of the Christians. Were it possible to remove these causes, those existing on the native side would lose much of their force, and would finally cease to act as obstacles in the work of evangelization.

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THE WAX CANDLE IN THE LITURGY.

In the history of religion, light and fire have frequently accompanied the sacred rites of many peoples. The fire of the altar and the lights of the sacrificial chamber have not only been used symbolically, but at times these elements have assumed the halo of divinity itself. Among the Hebrews, God Himself enjoined the use of light in His worship. In the tabernacle was to be placed the candlestick with seven branches, holding seven lamps (Exodus, xxv; 31-37). While some lamps were illuminated by means of burning resinous wood, these no doubt were fed with olive oil.[1] To the Jews, candles were probably unknown, especially in the temple ritual. While the word frequently occurs in the Revised Version, yet the Hebrew word "nēr" should be rendered "lamp" instead of "candle".[2] Even the word "candlestick" is misleading as found in the Rheims-Douay translation of the Vulgate "candelabrum". Among the Romans, this term usually signified a lampstand.[3]

Historians seem to be agreed that there was no ceremonial use of lighted candles, torches or lamps during the first three centuries.[4] Lamps were used by the Romans in their sacrificial ritual, and the first Christians were careful to avoid anything that might resemble this form of worship. The change in attitude was slow, but natural. Since services were usually held in the evening or early in the morning, light of some sort was a necessity. This was especially true when Mass was offered in the dark chambers of the catacombs. It was but a step for the

[1] Smith, *Dictionary of the Bible*, Vol. I, p. 249.

[2] Hastings, *Dictionary of the Bible*, 'Lamp'.

[3] Funk and Wagnalls, *New Standard Dictionary*.

[4] Smith-Cheetham, *Dictionary of Christian Antiquities*, Vol. II, p. 993.

Christians of later centuries, accustomed to the use of lights about the altar and in the sanctuary, to retain lamps and candles, since the worshippers were not unaware of their beauty and symbolism.

It is difficult to state the exact time in which candles were first used liturgically. References are found in documents from the fourth century onwards, but it is not clear when the church as a whole accepted them as permanent adjuncts to the ritual. Abbot (now Cardinal) Schuster, in his monumental treatise on the history of the prayers of the Mass of the Roman Rite, devotes a lengthy chapter to the " Eucharistia Lucernaris ", which originated in Jerusalem [5] in the 4th century, and included the rite of offering a lighted lamp or candle, in honor of Him who was the true Light. From Jerusalem, the service spread westward, through Spain, Gaul, northern Italy and finally to Rome. From this ceremony came the use of the Pascal Candle and Vespers, in which incense is now offered in a similar way, at the chanting of the Magnificat. The *Laus cerei* is mentioned by St. Jerome about the year 378, and he himself composed a hymn, in which he includes the symbolism of the bees and the wax. Later Ennodius of Pavia (d. 521) composed two hymns in like vein, in which he speaks of the chastity of the working bee as typical of the virgin birth of the Saviour, and of the lighted candle being offered and consecrated to God. While the idea of the virginity of the bee has been relegated to the shades of mythology, yet it had a deep influence at the time, of making sacred the use of the wax candle in ecclesiastical services. The *Ordo Romanus* of the 7th century gives us a description of a Pontifical Mass, in which we find that the bishop was preceded by seven acolytes carrying seven lighted wax candles, probably a remnant of the custom of having seven lights carried before high Roman dignitaries. Later in the Mass, two of these candles were carried in procession before the book of the Gospels. They were then placed behind the altar and extinguished, in company with the other five. It was but a logical move to have these candles remain lighted during the entire Mass and in due course, they were placed on the altar instead of behind and around it. This, in brief, is the historical background of the wax candle found on every Catholic altar today.

[5] Schuster, *The Sacramentary*, Vol. II, p. 245.

The blessing of candles was an inevitable sequence to their use in processions and in the sanctuary. While the Pascal Candle is known to liturgical annalists as early as the fifth century, the first reference to its blessing is in the writings of Pope Gregory the Great, about 605. Today we often associate the blessing of candles and Candlemas. Historically, this rite of blessing wax candles has a devious lineage, and it came about in this way. The Romans, both pagan and Christian, were fond of processions and they occurred frequently. As most of them were held about dawn, it was necessary for the marchers to carry torches. Candles, made of wax, were later substituted. One of these processions was introduced from the East, probably by Pope Sergius I (A. D. 687), who was by birth a Syrian from Antioch. It was held on the feast of St. Simeon, 2 February, and was afterwards called the Feast of the Purification of the Blessed Virgin Mary, although the prayers of the Mass of the day point to an original feast of our Lord. The Venerable Bede, about A. D. 730, describes this Roman procession. The candles were not blessed, but simply carried by the clergy and the faithful. Later, the Pope gave a blessing to the candles before they were lighted. Today, the idea of the procession has almost completely disappeared in services held in parish churches, and the secondary rite, that of blessing the candles, alone survives. It was this feast, with its hymns and prayers of blessing, that preserved the symbolism of the wax candle in the minds of the faithful, attuned in the Middle Ages to the mystical rather than the historical.

When the storm clouds of the Reformation settled over the face of Europe, the dark shadows seemingly did not need the light of wax candles, for they quickly disappeared from the rebelling churches, except those in the Lutheran communion, which remained closest to Roman teachings. Even in England, where one is sometimes led to believe by Anglican writers today, that the Mass and its visible forms were never forgotten, the candle accompanied the altar into the closet. It was one hundred and fifty years before the waxen taper was restored. In the Catholic Church, the candle remained, symbolic of light and grace and beauty. Then as now, it adorned the altar of sacrifice; it was dipped into the baptismal font; it watched as the opening doors of the Tabernacle revealed the Real Presence of

the Light of the world; it passed from the hands of the newly ordained to that of the bishop; its light flickered in the dimness of the sick room while the priestly physician performed his work. At the hour of prayer, in monastery and cathedral, it was a symbol of *Ecclesia Orans*. The candle is not a merely tolerated adornment of the liturgy; custom has invested it with a permanent role.

The laws of the church, now in effect, about the wax candle become intelligible and sacred when the pages of 1600 years of its history and development have been turned. Ours is an intelligent service to God, and we appreciate more fully our heritage when we know the reason for the law. In recent times, the candle industry has seen a revolution, and the wax candle is giving place rapidly to less expensive tapers. Naturally, the ministers of the church recognize the trend of the age. The pocketbook plays a rather important role in our service to God, and it speaks as distinctly from the pulpit, as the lighted candle shines from the altar. Enormous debts, parochial school overhead, etc., tend to make the priest of God forget the labors of the little bee amid the roses and in the hive, the writings of medieval poets and mystics, of the meanings of the liturgical prayers and blessings on Easter Eve and Candlemas. In the end, he is satisfied that animal and mineral oils and fats should burn on the altars of the 20th century. Patiently, old Mother Church reminds us, and then warns us, that it is not wise to fall so easily. Before, however, stating her wishes in laws and regulations, it might do no harm to consider how modern candles are made.

The candle may be composed of one or more of many materials, such as tallow, the solid portion of palm and cocoanut oils, bleached wax, spermaceti, paraffin and other oily substances found in coal, shale and gas tar.[6] Most modern candles are made of paraffin wax or stearine, or mixtures of both. According to the *Encyclopedia Britannica*, the "crude paraffin wax from mineral oil refineries is 'sweated' in ovens at a temperature slightly below the required melting point to free it from lower melting waxes and traces of oil, and is afterwards purified by

[6] *International Encyclopedia.*

steaming with animal charcoal and fuller's earth. As pure paraffin wax becomes plastic at temperatures considerably below its melting point, candles made from it are apt to bend, and it is usually stiffened with 5 to 10% of stearine, which also makes the wax less transparent. Candles made from this mixture are known as 'composite candles.' The proportion of stearine is increased in candles, intended for hot climates, and they may be made entirely of stearine. Stearine is made of fatty acids combined with glycerin. The latter must be removed for it gives rise to acrid vapors. The solid fats, tallow, palm oil and bone fat are processed by any of several methods, treated with acid and bleached." Pure stearine, or stearic acid, presents difficulties in its making into candles, as it contracts upon cooling and leaves small spaces between the crystals. It must be united to or mixed with wax or paraffin before it is poured into the molds. The sperm candles, made of spermaceti, a white crystalline wax obtained from the head cavity of the sperm whale, came into use in the latter half of the 18th century. A candle of this material, weighing one sixth of a pound and burning 120 grains per hour was adopted by the London Metropolic Gas Act of 1860 as the standard candle in photometry. It is extremely brittle and must be mixed with small proportions of other materials, especialy beeswax. The oldest material used in the making of candles is, of course, beeswax. It was known to the Romans, and for many centuries was the only material used in the candles prescribed for ceremonial use in the Catholic Church.

In the making of the candle, the wick, usually formed of soft, twisted cotton string, must be carefully proportioned to the amount of fat or wax used. If the wick is too narrow, the light will be dim and the flame too small to melt the wax fast enough. If the wick is too large, the supply of fat will be insufficient to form and preserve a bright flame.

Most candles are molded, and they are formed by pouring the melted mixtures into frames, in which wicks have been stretched and properly attached. Upon cooling, the wicks are cut from their moorings, and the molds slightly heated to permit the removal of the candles. Hundreds can be made at one time, depending upon the size of the machine. Wax candles cannot be molded, due to the sticking properties of the material but are

usually processed by dipping. The wick is suspended in liquid wax, and as it is removed, some of the material sticks to it. Permitted to harden, the wax-incrusted wick is dipped again and again until the desired thickness has been obtained. Larger candles are commonly made by rolling wax sheets around the wicks, and the succeeding layers of wax. Both methods require careful manual rolling with flat slabs of wood to produce uniform shapes. Thus, both in material and in the process of making, the wax candle of the Catholic Church sanctuary differs from the less expensive candle used on the dining room table. Produced by a living bee, the wax seems to carry with it the idea of life, and typifies the spiritual more realistically than candles molded from oil extracted from the bosom of the earth.

It is undoubtedly the mind of the church that the candle be made of wax. The *Missale Romanum,* listing the things required for the celebration of Mass, plainly orders *luminaria cerea.*[7] Van der Stappen lays down the general principle that no other material should be used.[8] However, he notes that in our day it is increasingly difficult to obtain candles unmixed with other substances, and accordingly several bishops at the turn of the century asked the Holy See to recognize this situation and advise. The Sacred Congregation of Rites answered that it would no longer require candles made entirely of wax, but the Pascal Candle, the candles used in the blessing of baptismal water, and the two candles needed for the celebration of Mass, must be made of wax, at least in *maxima parte;* all other candles used on the altar must contain a " greater or notable part of wax ". Pastors and rectors of churches should follow the norms approved by their respective Ordinaries.[9] In view of this decree, Van der Stappen says that he and others hold that for the Pascal Candle and for the candles necessary for the celebration of Mass, it is sufficient that 75% wax be used; for all other candles used on the altar, for exposition of the Blessed Sacrament, the public recitation of the Office, etc., it suffices that the candles used contain about 50% beeswax. Fortesque has this to say: " The proportion of beeswax in church candles is regulated

[7] *Missale Romanum,* " De defectibus ", Title X, No. 1.

[8] *Sacra Liturgia,* Vol. III, Q. 59.

[9] S.R.C., 14 Dec. 1904, No. 4148.

by law. The Pascal candle, the two candles for low Mass, six for High Mass, and the twelve necessary for Benediction must have at least 65% of real beeswax. All other candles used on the altar must have at least 25% of real beeswax. So the Bishops of England, and Wales on 4 December, 1906. The Bishops of Ireland, in October 1905, directed that the Pascal Candle, and the two principal candles on the altar at Mass should contain at least 65% beeswax and that all other candles used on the altar should contain at least 25% of beeswax." [10] Augustine states: " The general rule is that all candles used at liturgical functions should be made of pure beeswax. Therefore, candles made of stearine (animal fat), or of paraffin (hydrocarbon or brown coal), or of tallow are not permitted for liturgical use (S.R.C. No. 3063)". Commenting on the decree of 1904, he says: " This would spell, perhaps in percentages: 67-75% of beeswax for the first class (*maxima parte*) and at least 51% for the other candles ".[11] Looking through other standard works on liturgy and rubrics, we find that these opinions are the ones commonly accepted. Since we are not at liberty to follow in this country the special rules promulgated by the local Ordinaries of England, Wales and Ireland, we must obey the statutes of our own local dioceses, when and where the Ordinary has seen fit to legislate in this matter. Otherwise, we should be guided by the opinions of prudent liturgists. It is safe to conclude that the Pascal Candle and the candles used at Mass must have at least two thirds wax in their composition. 67% would be the minimum. About the other candles, the Sacred Congregation of Rites prescribes that a greater (51%) or notable part of the candles must be wax. 25% seems rather low. 40% looks better. In any case, a little wax put in the candle by the manufacturer to bind the basic matter together or make it workable would not suffice. The priest should buy those candles only which have the percentage of wax used clearly stamped on the individual candle. To resolve all doubts, the Holy See leaves the final word to the local Bishop.

The candles used in the sanctuary should be bleached, but at Masses for the Dead, the Ferial and Sunday Masses of Advent and Lent, Tenebrae and at the Mass of the Pre-Sanctified they

[10] *Ceremonies of the Roman Rite Explained*, p. 8.

[11] *Liturgical Law*, p. 37.

should be unbleached. All candles should be blessed, although this is not of strict obligation. This may be done either at Candlemas (strictly, only the candles used on this occasion are then blessed) or at any time with the formula found in the *Rituale Romanum.* The number of candles to be used at the various services is regulated by church law; six at a Solemn Mass; four or six at a Sung Mass; two at Low Mass; twelve at Benediction; twenty at Exposition; six at Private Exposition with the Ciborium. More candles may be used on special occasions.[12] In the use of candles, the priest is always certain to show good taste and judgment when he follows the letter of the law; just as he will show honor to God when he follows the spirit of the law.

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PERIOD BETWEEN APPARENT AND REAL DEATH.

Qu. I am a R.C.A.F. chaplain. How long after apparent death in a crash may Extreme Unction be given to a Catholic flier? Does the victim lose the right if body is so badly mangled and burnt as to be barely discernible from non-Catholic companion? Would a delay of six hours in such a fatality absolutely preclude prudent administration?

Resp. The period between apparent and real death has never been determined and probably cannot be exactly fixed. Scientists and theologians agree that there is such an indefinite period.

Vermeersch allows a half hour; an hour if death is sudden (Lib. II, Tr. vi, Cap. III, No. 661).

Aertnys-Damen writes, " Signum, vi cuius in homine instans mortis *certo* cognosci queat, ex eorum sententia non habetur nisi rigiditas cadaverica, et plene comprobata generalis totius organismi putrefactio. Porro in iis, quos *mors repentina* videtur occupasse, tempus vitae latentis probabiliter diutius se protendit quam in iis qui communi aliqua infirmitate moriuntur . . . Practice erga illis qui ex diuturna infirmitate censentur mortui *post semihoram,* et illis qui ex repentino accidenti defuncti creduntur *post duas circiter horas,* non facile sunt sacramenta

[12] Ryan, *Candles in the Roman Rite,* pp. 15-23.

ministranda" (Lib. VI, Tr. V, Pars III, Caput I, No. 338. Edition 1939).

Sabetti-Barrett (Tr. XVI, Caput V, No. 828, Qu. 6, Edition 1939) declares, "In casibus mortis ex morbis lenti progressus probabile est vitam interne perdurare aliquot momenta, sex circiter, vel iuxta quosdam peritos, unam dimidiam horam: in casibus vero mortis repentinae vita interna perdurat longius, forte non improbabiliter, usque ad putrefactionem. Ideoque si sacerdos advenerit moraliter eodem tempore, quo mors sive ex morbo ordinario sive ex accidente aliquo repentino communiter censetur ingressa, *potest* et, ut nobis videtur, *debet* sacerdos praedicta duo sacramenta (Penance and Extreme Unction) conditionate conferre.

A soldier dying in a crash would be considered as dying a sudden death. Burns and wounds would not affect the matter. A period of six hours would undoubtedly exclude doubt as to life being present. Under conditions outlined, care should be taken that the reverence due the Sacrament is preserved, and that scandal be avoided, by instruction if necessary.

OFFERING HOLY COMMUNION FOR OTHERS.

As far back as childhood most of us have "offered" our Holy Communions for the living or dead; for the living, that some material or spiritual favor be given to them; for the dead that God might grant rest to their souls. Children today are urged to offer their Communions on Mother's Day "for your mothers"; and when father's day is thought of, "to receive for your fathers tomorrow." Spiritual bouquet cards indicating the number of Masses to be heard, aspirations to be said, including Communions to be offered, are used frequently by the faithful today. Since America's entry into the war people are urged to offer their Communions for the soldiers and sailors in service. Students in our Catholic academies and colleges are requested to offer Communions for companions who are ill or who have died. On occasion novenas of Communions are suggested for the living and the dead. Religious communities have helped to perpetuate the practice of offering Communions for others by requiring suffrages for the deceased members *per modum communionis.*

There seems to be little doubt therefore that the offering of Communions for the living or dead is a Catholic practice, and has been for some time past. Would it be presumptuous to say that priests themselves by preachments have lent their influence to perpetuate the growth of this practice?

Now in the light of recent readings one wonders if such a practice has been strictly orthodox. A few months past a Catholic magazine with a question box feature, queried, " Can you offer communion for another person? " The answer was, " no." A current Catholic pamphlet on the Eucharist carries the same question and the same answer is given. The arguments advanced to support this view seem to leave little or no doubt that the reception of Holy Communion benefits the receiver alone and that notwithstanding the long Catholic practice to the contrary it is not possible to offer Communion for another.

Christ made it very clear both in the promise and institution of the Eucharist that Holy Communion was to be a food, a spiritual food. In the sixth chapter of St. John which contains the words of promise, Jesus said to the doubting followers, " I am the bread of life. He that cometh to Me shall not hunger; and he that believeth in Me shall never thirst." Hunger and thirst, in contra-distinction to food and drink. He continues, " I am the bread of life. Your fathers did eat manna in the desert, and are dead." The allusion was to food which the Jews identified as necessary to life. But " this is the bread which cometh down from heaven, that if any man eat of it, he may not die." The Eucharist was to be a life sustaining food. And what was that food to be? Christ answers, " I am the living bread come down from heaven," and the life sustaining properties of that food? " If any man eat of this bread, he shall live forever." It was not to be a material food that would sustain life for a few years, but a food to perpetuate life eternally. That there would be no mistake as to the nature of that food; that all might discern when it was given, He clarified. "And the bread that I will give, is My flesh, for the life of the world." It was clear then that the Eucharist was to be a food and a necessary food for this eternal life.

Now who were to benefit from partaking of that food? " He that eateth My flesh and drinketh My blood, hath everlast-

ing life," Christ answreed. We shall refer again to these words. He concluded, " For My flesh is meat indeed; and My blood is drink indeed ", emphasizing again that the giving of Himself to man was to be a food for man to eat and drink.

Now we know that food is necessary to the life of the body, and moreover preserves and benefits only the body that partakes of it. The man who does not eat food eventually will die. The fact that his neighbor partakes of food does not help him one iota. He himself must eat to live. His neighbor can help him by giving him food, but he himself must eat that food to benefit by it. The neighbor indeed would not be helpful who would say to a hungry man, " I am not going to give you anything to eat, but I will offer my dinner up for you." Obviously, " offering up dinner " for the hungry man would do him no good. It is so ridiculous we do not even speak of it.

Now the Eucharist, (and we make this comparison with all due reverence) is a spiritual food as we have observed. " My flesh is meat indeed, and My blood is drink indeed." Holy Communion is the receiving of that food: the Body, Blood, Soul and Divinity of Our Lord Jesus Christ. The partaking of that food benefits only the recipient thereof, as Christ Himself said, " *He* that eateth My flesh and drinketh My blood, hath everlasting life." Certainly our Divine Lord said nothing about offering communion up for someone else. He even threatened that someone else with the loss of eternal life if that someone else did not receive. " Except you eat the flesh of the Son of Man, and drink His blood you shall not have life in you."

So much for the words of promise of the Eucharist, all of which point to Holy Communion as a food for our souls, benefiting as food does the partaker only.

As to the words of institution of the Eucharist. Again, Christ clearly indicated that Holy Communion was a food. He instituted the Eucharist at table where the apostles were accustomed to eat. The occasion was the pasch. " With desire I have desired to eat this pasch with you before I suffer." (Luke 22, 15). St. Matthew continues, "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat. This is My body. And taking the chalice, He gave thanks and gave to them say-

ing, Drink ye all of this. For this is the blood of the New Testament, which shall be shed for many unto the remission of sins." (Matt. 26, 26 *et seq.*) The narration of the institution by St. Mark and St. Luke preserves the idea of Holy Communion as a food. The partaking of that first Communion by the apostles was a spiritual food which benefited them alone. There is no record written or tradition that they offered their Communion for someone else.

Moreover if it were possible to offer Communion for someone else and thus pass the merit of the Communion to another, it would seem that the other, if in mortal sin, should be guilty of the Body and the Blood of the Lord, which of course would be preposterous, because St. Paul tells us " Whosoever shall eat this break, or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord." (I Cor. 11, 27). Obviously the recipient of Holy Communion alone receives the merit, and the recipient alone, if the reception of Communion be unworthy, is " guilty of the body and blood of the Lord."

To offer Communion for another, therefore, whether living or dead, (if we lay stress on Communion as a spiritual food), seems just as preposterous as to say to a friend, " I'll offer up my dinner for you this evening." To offer Communion for another, whether living or dead, (if we lay stress on the merits received in Communion), seems to us impossible; for the merit of a Sacrament cannot be transferred to another. If the merit of a Sacrament could be transferred, the man who neglects to receive Communion could have another receive and offer it up for him. The recalcitrant sinner on his deathbed could have another dying person anointed for him, and so on to preposterous if not heretical conclusions. St. Thomas expressly teaches, "A person cannot receive a Sacrament for somebody else, because in a Sacrament grace is given to the one who receives it and not to another." (Summa; Suppl. q. 13, art. 2, ad 2). In regard to Holy Communion, it follows that the laity who receive Holy Communion for the souls in purgatory err," he writes, commenting on the sixth chapter of St. John (Lect. 6, N. 7).

The fact that Rome has approved the rules of religious communities, which rules prescribe suffrages of Communions for the

deceased, does not prove that Communions can be offered for others. Rome in the approval of rules is not speaking *ex cathedra* in matters of faith or morals. Moreover, such approval comes from the Congregation of the Propaganda which does not even presume to teach doctrine. The further fact that for a long period of time there has been a Catholic practice to offer Communions for others, again does not prove Communions can be offered for others. A custom tolerated *contra legem* can become a law, but a custom contrary to orthodox teaching cannot destroy orthodoxy, nor can orthodoxy be born of custom.

In the light of these considerations what is to be thought of this practice of offering Communion for others? If it is unorthodox, then more important what is the responsibility of the clergy in relation to the laity? Obviously the laity should be disillusioned because they do believe they can offer Communion for others, and they believe it to be a transfer of merit though they may not so express themselves. The phrase " prayerful remembrance at Communion ", or some similar expression, should be substituted for " offer your Communion, etc." Prayers at Communion obviously have a special impetratory value. Spiritual bouquet cards should eliminate " Communions offered " from the list of spiritual offerings. Religious communities in provincial and general chapters should revise their rules on suffrages to conform to orthodoxy; because if we cannot offer our Communions for the dead some other form of suffrage that will benefit the deceased should be adopted in justice and charity towards the dead. Because of this practice of offering Communions for others, it is to be feared that the living and dead suffer for want of our prayers when our only allusion to them after Communion too often may be " I offer this communion for John or for the repose of the soul of Mary." Special prayers after Communion for them would do them good. The offering of Communion for them, it would seem, does them no good; first because Communion is a spiritual food and benefits only the partaker; and secondly because the merit of the Sacrament cannot be transferred to another.

WILLIAM J. BURKE, C.S.C.

Notre Dame, Indiana.

COMMUTATION FOR THE SABBATINE PRIVILEGE.

To the Editor, THE ECCLESIASTICAL REVIEW:

Recently the Carmelite Ordo for 1942 was issued from Rome with an appendix of instructions on the Brown Scapular. While reading it through cursorily with the superior feeling of a person who " knows all there is to know," I received a rude, a very rude shock.

Contrary to common belief, all priests do not have the right to commute the conditions attached to the sabbatine Privilege. In a book which has recently been read quite extensively by the clergy, but of which I am not at the moment so proud to claim authorship, this common misbelief is perpetuated.

The prime and unalterable condition for the Sabbatine Privilege is the observance of chastity according to one's state; the secondary condition has an alternative: one must say the Little Office or, *if he cannot read,* he must abstain from flesh meat on Wednesdays and Saturdays and strictly observe all Church fasts.

To commute the daily recitation of the Office into abstinence on Wednesdays and Saturdays one must have *a special faculty,* a faculty not even contained in the faculty for enrolling in the Scapular.

Confusion arises from the fact that *all* confessors, regardless of Scapular faculties, have the right to commute *abstinence on Wednesdays and Saturdays* into some other pious work or prayer. All confessors have this right, however, only if the person for whom the commutation is made already has permission, obtained from a priest with the proper faculty, to substitute this abstinence on Wednesdays and Saturdays for the *recitation of the Office.*

It is not easy to say: " I was in error ". It is particularly difficult for the present writer because he took very great pains to document the book *Mary in Her Scapular Promise,* bringing five years of research to the work and making absolutely no definite, important statement that was not from a worthy source. He went to all these pains in view of the very fact that the Scapular Devotion has so often been unscientifically treated and so generally relegated to the shadows of " tradition ", frequently even to the darker shades of " legend ". Thoughtful Catholicity

fairly cried out for a scholarly yet tender study of Mary's great gift of a Sign of Salvation.

The fear of wounding confidence in this work, therefore, makes admission even of this error a difficult matter. Yet I have chosen to address myself to the ECCLESIASTICAL REVIEW because I know, since my communication last August on the invalidity of felt scapulars, how effective such a communication to the clergy will be: and yet, while making the admission, I can call attention to the fact that my source for the error was a Carmelite manual which treated scientifically of Carmelite privileges and their conditions; it is the latest work of its kind and was published not only after officially sponsored research but with the very highest approbation of the Carmelite Order. In using it on this one subject of indulgences and privileges, I was confident I had to look no further. One can see how widespread the error must be to have become a statement in such a " source " work. Needless to say, correction has been made in the Second Edition of *Mary in Her Scapular Promise,* just off the press, and it is the writer's hope that this error, which seems to have been the only serious one to appear in the first edition, will not dim the light which it is the author's hope that this book will shed on our centuries-old devotion to Mary, in Her Scapular Promise.

JOHN M. HAFFERT.

New York City.

EXPOSITION OF THE MOST BLESSED SACRAMENT.

Qu. I may be treading on dangerous ground, but would it be permissible to suggest that the rubrics of the Forty Hours Devotion be changed so as to permit all Masses being celebrated at the altar of exposition.

As the rubrics now stand, the part becomes greater than the whole: the Sacrifice that makes exposition possible, is largely relegated to a side altar. This is not seemly; and it is quite distracting and confusing to the people, who do not exactly know where to center their attention.

The numerous genuflections now required of the celebrant, could also be simplified, and limited to the times he passes from the epistle to the gospel side.

The rubrics of the Forty Hours Devotion were crystallized at a time when exposition was given a place and an importance out of proportion to the august Sacrifice itself. The emphasis has now shifted again to where it belongs and always should belong.

Resp. While any reader of this magazine is free to express his opinion freely on matters liturgical and rubrical, it is our prosaic business to interpret rubrics, not to change them.

The topics covered in this communication are of interest to every priest and the first, at least, delves into the mysterious or mystic shadows of the Real Presence. Much has been written on the subject of the relative importance of the Eucharist as a sacrifice and the Eucharist as a sacrament and their visible manifestations in the Mass, Holy Communion, exposition, etc. May one say with finality that the Eucharist as a sacrament is secondary to the Eucharist as a sacrifice? Is the Eucharist as a sacrament merely a part of the Eucharist as a sacrifice?

Historically, public exposition of the sacramental Bread is less than a thousand years old. For more than ten centuries the faithful were content to approach the great Mystery of Faith in and through the Mass. Yet these facts do not warrant that the priest should desire to change the present rubrics of the church. Her views of the subject, as revealed by her rules and regulations, are safe.

Exposition of the Blessed Sacrament is not an ordinary service. In the average parish church, it takes place several times a year at most. The ordinary Eucharistic devotion still is the Mass. In many parts of the United States, the faithful are becoming more and more Mass-conscious, due to the zealous preaching and work of our priests. Our people are being taught the necessity of offering worship to God by sacrifice. Their faith is strengthened from time to time by extraordinary Eucharistic devotions, such as Forty Hours', official days of exposition, etc. The one function complements the other. The value of the Mass is not lessened by the position of the altar in a church. If any of the faithful have false notions on these subjects, the priest can and must correct them. His duty is to lead the minds of his people to truth, not to watch them drift with dangerous currents into false beliefs.

Returning to the ceremonial viewpoint of the question, we really see no danger to Catholic faith in the present regulations

of the Church when separate altars are ordered for Mass and for exposition of the Blessed Sacrament. The faithful may follow their personal inclinations at these periods, either by focusing their attention at the altar of exposition or the altar of sacrifice. In either case, God will be honored and graces will flow. We do agree that a reduction in the number of genuflections during Masses at the altar of exposition might be beneficial to all concerned, both celebrant and worshippers.

ADMINISTERING HOLY COMMUNION TO THE SICK IN THE EVENING.

Qu. Is it permissible for a priest to make a practice of bringing Holy Communion to a sick person in the evening? The reason for this mode of action is that the sick person is more on the alert in the evening than he is in the morning after a night of sleep induced by medicine. The case in question is not one of Viaticum but of devotional Holy Communion.

Resp. Holy Communion should be given only during those hours of the day when the celebration of Holy Mass is permitted, unless there exists a good reason for its administration at other hours of the day (canon 867). However, it would be necessary for a person who is unable to receive Holy Communion in the morning on a particular day for some special reason and is given the opportunity to do so in the afternoon, to be fasting from midnight. The sick, who are confined by a month's illness, may be given Holy Communion once or twice a week, even though not fasting but that which they consume must be liquid. If these conditions are fulfilled in the case submitted, the law permits the priest to act as he mentions. It would seem prudent on the part of the priest to be cautious so that no abuses arise.

BLESSING OF A RING TO REPLACE WEDDING RING.

Qu. A lady loses her wedding ring and her husband buys her another which she wants blessed. Should the second ring be blessed with the blessing in the marriage rite or with the blessing " Ad omnia "?

Resp. " If a blessed wedding ring is lost or broken, and the married woman seeks a blessing for a new ring, the parish priest is able to bless it privately, and should use the form of blessing which is in the marriage rite " (Van der Stappen, *Sacra Liturgia,* vol. IV, No. 303).

Book Reviews

A COMPANION TO THE SUMMA. I: The Architect of the Universe. By Reverend Walter Farrell, O.P. Sheed and Ward, New York City. 1941. Pp. vii + 457.

The present volume, in the words of the author, " is the wise man's search for the ultimate answers that are the bedrock far beneath human life, human action and the living of human life." Corresponding to the *Summa Theologica Ia,* it devotes twenty chapters to considerations on the existence of God, the divine attributes, the Blessed Trinity, creation, angels, men, the government of the physical and spiritual world.

Two facts are brought out as a challenge to modern thought: the importance of the human individual, and the fact of the orderly planning of the divine Architect. Man is intelligent, free, responsible, the lord of the world, and he is going to a definite goal that is intimately personal. Nor is the world without meaning. God exists, a supremely intelligent, completely omnipotent, infinitely wise, utterly perfect Being. From the irrefutable evidence of the universe, the existence and nature of the divine Architect is " shown to be visible to those images of His divinity to whom He consigned the lordship of the earth."

Doctor Farrell's amazing capacity for translating ideas makes this series an outstanding cultural contribution to Catholic life. It should also encourage the non-Catholic philosopher who is wary of Latin texts to examine the nature and characteristics of the Thomistic system. There is nothing contentious nor antagonistic in the presentation.

Three years ago Archbishop John T. McNicholas told the American Catholic Philosophical Association, " Our philosophy is a marvelous treasure house to which we have the key—a key of truth, of reasonableness, and of common sense. We should throw open its vast riches to a greater extent to the laity and to the non-Catholic scholars of our country." The *Companion* volumes will help to do this very desirable thing. Doctor Farrell's books are recommended to every priest who has any time at all for reading.

MECHANIZATION AND CULTURE. By Walter John Marx. B. Herder Book Co., St. Louis, Mo. 1941. Pp. vii + 243.

In his *Crisis of Our Age,* Professor Sorokin ridicules modern economists for constructing their science around a " make-believe " world.

This is particularly true when they discuss mechanization. Not a few of the professors of economics in some of our most famous universities still insist that machines create more jobs than they destroy. *Mechanization and Culture* does not deal with Utopias nor with mechanization as it might develop in some make-believe world. It is a factual study of the social and economic effects of mechanization as recorded in the history of our time.

The opening chapter tries to show, on the basis of factual data that machines do not create more jobs than they destroy. The following chapter on the social effects of mechanization in agriculture presents a picture, based on observable facts, which makes one doubt the survival chances of our whole mechanical civilization. The third chapter on the effect of mechanization on raw materials continues the devastating picture of the extremely precarious base of modern civilization. Then follows a discussion of the effects of the machine on human beings and a chapter on the social and psychological effects on the individual of the ever-accelerating tempo of life which is geared to the ideal of mechanization. The book concludes with an epilogue in which the author tries to find some way out of the doom awaiting modern civilization if present trends continue. This epilogue is one of the most stimulating sections of the book. It is disappointing that the author did not include some comment on the chances of a corporate order, as visioned in the encyclical *Quadragesimo anno,* to control the dynamics of our modern economic life. Some of our Catholic social reformers are confident that vocational " orders " and economic councils would be able to spare us a complete collapse of our social order, and lead the West to a better economy.

The impact of the war upon the tottering economy described in this book will unquestionably be devastating. All the trends toward an ever-increasing mechanization, rationalization, and the speeding-up of life described here will be multiplied in intensity as the nation gears itself to the war effort. The mechanized war itself may finally bring to an end our mechanical civilization. The author thinks that before we enter a new cycle of civilization, it seems inevitable that we must go through an age of terror and destitution.

Mechanization and Culture explains some of the paradoxes of the modern age, shows why we must work so hard when we have such efficient machines; why we must add night work to day work; why

with all our productivity we have failed to attain a higher level of general happiness than that of other ages; why there are limits to the possibilities of mechanization, to the mechanization of human beings, etc. It is a book that should be on the shelf of every thoughtful student of our times.

THE LAMBETH CONFERENCES. By William Redmond Curtis. Columbia University Press, New York City. 1942. Pp. 355.

This book was submitted as a doctoral dissertation and contains large extracts from official journals and reports. It brings together, in handy form, data which will be valuable for those who are interested in the subject discussed. But it goes further than this. It assays a thesis as is indicated by its sub-title: *The Solution for Pan-Anglican Organization.* It tries to show that the present unity of the British Commonwealth of Nations was foreshadowed by an earlier unity of the various colonial daughters of the Church of England; that the Lambeth Conference was in fact the precursor of the Statute of Westminster.

The book discusses in detail the growth of these colonial Churches. They were provided with bishops consecrated in England under the authority of Letters Patent of the Crown, but their relationship to the Crown was never defined. They experienced many difficulties in organizing themselves because of the uncertainties of their legal standing. All of them were quite unwilling to accept the Judicial Committee of the Privy Council as the court of final appeal, as it is in English ecclesiastical affairs. They called upon the Archbishop of Canterbury, as the chief prelate in their Communion, for aid in arranging for some centralized authority that they could all obey.

The result was the Lambeth Conference which met for the first time in 1867. It was composed of bishops from all parts of the world, including the United States. It was a typically English creation, having no legal recognition and, from the start, declaring its own incompetence to settle anything. It was hoped by many that it might become official, but it has remained a purely consultive and advisory organization, whose membership is voluntary. Nevertheless, like many similar English compromises, by evading the letter of the law, it has had great moral influence and has, during the past eighty years, seen the daughter Churches throw off all connection with the English legal establishment of religion whilst they have grown much closer in friendly understanding, and in the development of a world-wide cultural unity. The situation was, at first, complicated by the existence of an Anglican Church in the United States, and also of various missionary enterprises

outside the British dominions. The Lambeth Conference has done much to cement these alien bodies with the mother Church.

A Catholic might be disposed to criticize the thesis. He might point out, from the admissions of the author, that the idea of a free association of autonomous *British* Churches was really overshadowed by the important part played in the Conferences by the bishops of the United States who certainly had no thought of creating any British religious association that might be compared to the association of the various Dominions. It would be truer to say that the birth of the Conference was due to a desire to oppose to the unity of the Catholic Church, a unity of Churches which repudiated the Pope. Certainly this idea is to be found in all the appeals addressed to Canterbury by the originators of the Conference. They seemed to look forward to making Canterbury a kind of Patriarchate, not of the British Dominions, but of the English-speaking peoples.

Another consideration seems to confirm this objection on our part. The Anglicans abroad have never adequately represented the privileged position that their coreligionists enjoy at home. Neither in Canada nor in Australasia have they ever achieved a position which would make them representative of what might be called the English religion. In the United States, even in Virginia, they are a comparatively small body; less than two per cent of the population. The religious activity, however sincere and admirable, of so small a body would hardly give it the importance attributed to it by the author. Anglicanism abroad is not representative of the religion either of the British Commonwealth or of the English-speaking countries. Methodism would be a close competitor, and the combined membership of the various non-Anglican sects would leave the Anglican Church far behind in numbers.

The book contains many interesting accounts of incidents in Anglican colonial development but, as in most modern works of the kind, the attempt to be strictly neutral leaves the reader somewhat bewildered. He will come to the conclusion that Anglicanism is a strange medley of beliefs and practices held together by a common culture and a common racial tradition. He will ask himself if anything has been accomplished by these large gatherings held every ten years, where everything is discussed without any decision being taken, i. e., any decision which can be enforced. If, however, he knows the Anglican Church from within, he will recognize the great influence the Conferences have had upon opinion. They have widened the range of Anglican outlook; they have to a large extent broken down denominational barriers; they have urged the necessity of some sort of Christian reunion; and they have contributed very largely to a sense of unity between all those who speak the English language. It might also be added that they

have increased the respect that is paid to the Holy See. Nothing can be more striking than the difference between the anti-Catholic belligerency of the early Conferences and the friendly attitude now taken by the Anglican bishops towards the Pope.

CHRISTIAN CRISIS. By Michael De La Bedoyere. The Macmillan Company, New York City. Pp. xiii + 210.

Mr. De La Bedoyere is the very capable editor of the Catholic Herald of London, England. *Christian Crisis* resumes the sentiments which have been written into the editorials of this paper for the past several years. It deals with the possibility of and the means towards a greater and more effective Catholic contribution to world history in the immediate future. Reviewing the situation of Catholicism in the face of the various political philosophies in the immediate past and at the moment the book was written, (before the conflict between Germany and Russia), the author pleads for an effective cooperation between " integrated Christians " within the Church and outside of it to overcome the movements of Nationalism, Socialism and various kinds of " Dawnism ".

The book is stimulating, but not over realistic. It is liberally provocative of thought rather than informative. Every page betrays the mentality of a sincere, professional, Catholic intellectual, keenly aware of the sentiments set forth in modern literary reviews, and of the shortcomings which characterize contemporary Catholic policies and education.

Book Notes

There has long been need for a work of the type of *Mediaeval Humanism* by Father Gerald G. Walsh, S.J. (The Macmillan Co., New York City. Pp. ix+103.)

Dr. Walsh's volume is doubly welcome at this time, stressing as it does the tradition of humanism in Catholic thought and literature. It shows that, from the beginning, orthodox Christianity insisted upon the right to pursue human happiness in a human way. The scholars of the Church saw natural goods as definite advantages which men were meant to utilize in the service of Christ. The book indicates the principal monuments of this humanistic movement in its origins and finally in its mediaeval unfoldings. *Mediaeval Humanism* will be of valuable service in the cause of Catholic education.

J. Fischer & Bro., New York City, have prepared a special printing of the unison arrangement of *Missa Eucharistica* by Elmer A. Steffen. The Mass was prepared for the Conference of the Confraternity of Christian Doctrine held at Indianapolis last month, where it was presented for the first time by a chorus of a thousand voices from the Catholic high schools of the city.

The Mass is short and melodious, and repetitions are avoided except that *eleison* is repeated in part of the *Kyrie*. Two *Credos* are given, the III and the rarely heard V, with organ accompaniment by Father Carlo Rossini. The vocal compass is within the range of the average voice, and *Missa Eucharistica* is particularly suitable for boys' choirs. (Pp. 20. Price 80c. Voice part 15c.)

The Liturgical Press, Collegeville, Minn., offers an artistically prepared booklet *Sunday Compline. Watch with Christ* which will prove popular in those parishes where Compline has been substituted for Vespers on Sunday evenings. The pamphlet has been arranged for congregational singing or recitation. Both the Latin and English texts, on opposite pages, have been set to modern notation. The arrangement is simple, and no difficulty will be experienced by the congregation. (Pp. 36. Price 8c.)

The Psychology of The Interior Senses by Reverend Mark A. Gaffney, S.J. considers the common sense, imagination, memory and instinct. The book is intended primarily as a school text, but it is so interestingly written, with a minimum of technical terms, that the thoughtful general reader will find it absorbingly interesting. An analysis at the end of each chapter is a real aid to the student. (B. Herder Book Co., St. Louis, Mo. 1942. Pp. iii+260.)

The Meaning of the Mass by Rev. Paul Bussard, edited by Rev. Felix Kirsch, O.F.M.Cap. for use in schools and discussion clubs, is a truly worth-while text. The general reader will find that it answers all his questions about the Mass; the student will appreciate the clear and succinct explanations; the teacher will be helped by the very practical problems and topics suggested for discussion. Pastors will find the book an excellent outline for a course of instructions on the Mass. The volume is based on Father Bussard's *The Sacrifice*.

The format of the book is pleasing. It is a slim book in spite of its more than three hundred pages, easily handled and easy to read. Type faces are large and clear; the illustrations by Adé de Bethune are striking but probably a bit beyond the understanding of the child.

There are still too many Catholics who have only a vague appreciation of the Holy Sacrifice. *The Meaning of the Mass* can bring home to them a true knowledge of its beauty and its importance in their individual lives. The book is recommended to the attention of pastors. (P. J. Kenedy & Sons, New York City. 1942. Pp. xiv+329. Price $2.25.)

The last issue of *Franciscan Studies* reports the annual meeting of the Franciscan Educational Conference at Herman, Pa., where the subject was "Economics". In these days of changing social conditions, the importance of the subject is obvious, and the Friars listened to and discussed fifteen papers which are now available to the general reader. Father Weir's paper "The Bearing of Economics on Crime" and Father Theil's "Credit Unions" are perhaps the most interesting, although Father Mahaffey's study on 'The Social Security Legislation of the New Deal" is also well done. (Franciscan Educational Conference, St. Bonaventure, N. Y. Pp. xv+192.)

Father Joseph G. Kempf has edited seventeen lectures which he delivered to a community of sisters, and presents them under the title *New Things and Old*. (B. Herder Book Co., St. Louis. Pp. ix+171.)

The topics presented concern psychological aspects of the religious life, dealing with scrupulosity, the uses of adversity, emotion, monotony, sadness, the sources of spiritual joy, and the like. There is nothing new in the book except the viewpoint. Because they are intended to be read by sisters, the conferences are written in a plain practical manner without any attempt to be academic or professional. We believe that most sisters will find them very helpful.

Chaplain Aryeh Lev has published *What Chaplains Preach* as a thesis in partial fulfillment of the requirements for promotion to the rank of captain. After a Foreword by Monsignor Arnold, Chief of Chaplains, and a four-page thesis on his subject, Chaplain Lev presents thirty-four complete sermons, thirty-three sermon outlines, and a suggested list of subjects for sermons and character talks. The sermons and out-

lines were written by forty-one chaplains whose names are listed. The volume is very interesting and chock-full of helpful suggestions. (Privately printed at Washington, D. C. Pp. 128.)

I Pray the Mass is a Sunday Missal edited by Rev. Hugo Hoever, S.O.Cist. to which have been added twenty-five pages of prayers, preparation for Confession and Communion, etc. Besides the Sunday Masses, the missal also contains the principal feasts, the nuptial Mass and requiem Mass, an introduction giving a short explanation of the vestments and sacred vessels, and a ten-year liturgical calendar. The new Revised Edition of the New Testament is used throughout.

The publishers have arranged an excellent printing job. The type face is large and clear; printing is in black and red with initial letters of each Mass embellished with a design or picture. In the Ordinary of the Mass, small line drawings show the position of the priest at the different parts of the Mass. It is a handy and practical missal for the layman. (Catholic Book Publishing Co., New York City. 1942. Pp. 447.)

Father William E. Campbell presents two manuals that directors of boys' choirs will find quite helpful: *Easy Notation for Singing the Proper of the Mass*, and *Easy Notation Hymnal*. Dr. Campbell has taken the Introit, Gradual, Offertory and Communion of the Sundays and principal feasts and set them to six of the psalm tones in modern notation. A few traditional and authentic melodies are given. Each line of the text is so arranged that it is very easy to fit the words to the intonation, reciting note and the cadences. The singing of the Proper, always a problem for parish choirs, can be made easier by Dr. Campbell's manual.

The *Easy Notation Hymnal* gives the words and musical notations for sixty of the more popular hymns. The notations used are the numbers 1 to 7, corresponding to the ascending scale *do* to *ti*, i e., the middle octave of the piano. It is a reprint of a booklet first published in 1934. (St. Anthony Guild Press, Paterson, N. J. Pp. 189 and 103.)

Books Received

CONCORDANCE TO THE BIBLE (*Douay Version*). By Reverend Newton Thompson, S.T.D. and Raymond Stock. B. Herder Book Co., St. Louis, Mo. 1941. Pp. 1255. Price, $7.50.

THE GREGORIAN KYRIALE WITH ORGAN ACCOMPANIMENT. By Reverend Carlo Rossini. J. Fischer & Bro., New York City. 1942. Pp. iv + 177. Price, $2.50.

IN NO STRANGE LAND. *Some American Catholic Converts.* By Katherine Burton. Longmans, Green & Company, New York City. 1942. Pp. xix + 254. Price, $2.50.

BIBLIOGRAPHY OF ECONOMIC BOOKS AND PAMPHLETS BY CATHOLIC AUTHORS. By Paul J. Fitzpatrick, Ph.D. and Reverend Cletus Dirksen. Catholic University of America Press, Washington, D. C. 1941. Pp. xi+55.

IS MODERN CULTURE DOOMED? By Reverend Andrew J. Krzesinski, S.T.D., Ph.D. The Devin-Adair Co., New York City. 1942. Pp. xiv + 158. Price, $2.00.

BENEATH CHRIST'S CROSS. *Characters of the Passion.* By D. J. Quigley. Bruce Publishing Company, Milwaukee, Wis. 1942. Pp. 87. Price, 75c.

FOR HILAIRE BELLOC. *Essays in Honor of His 71st Birthday.* Edited by Douglas Woodruff. Sheed & Ward, New York City. 1942. Pp. vi + 218. Price, $2.75.

BLESSED ARE THEY THAT HUNGER. Translated from the German of Reverend Richard Graef, C.S.Sp. by Sister M. Hildegard Windecker, M.A. Frederick Pustet Co., Inc., New York City. 1942. Pp. xxvii + 175. Price, $2.00.

NATIONAL LITURGICAL WEEK 1941. Benedictine Liturgical Conference, Newark, N. J. 1942. Pp. xi + 266. Price, $1.50.

CATHOLIC TRUTH SOCIETY, LONDON, ENGLAND. *Speaking with God. Parts I and II.* By W. B. Dyer, D.S.C. Pp. 80. *Can Christians Build a New Europe?* By Reverend John Murray, S.J. Pp. 16. *Confession to a Priest.* By Reverend Vincent McNabb, O.P. Pp. 16. *Race Suicide* by Cardinal Hinsley, Archbishop of Westminster. Pp. 2.

ST. ANTHONY GUILD PRESS, PATERSON, N. J. *New Testament Series Syllabus II. The Life of Christ, Part I. Leader's or Instructor's Manual.* Pp. vi + 22. Price, 15c. CONTARDO FERRINI. *A Modern Hero of the Faith.* By Marion A. Habig, O.F.M. Pp. 20. Price, 5c. *Why Penance?* By Alexander Wyse, O.F.M. Pp. 22. Price 5c. *Half the Young Men.* By Isidore O'Brien, O.F.M. Pp. 25. Price 5c. *A Bank Account in Heaven.* By Francis J. Remler, C.M. Pp. 24. Price, 5c.

OUR SUNDAY VISITOR PRESS, HUNTINGTON, INDIANA. *Indulgence Aid. Practical Advice on Gaining Indulgences.* By Rev. Francis J. Mutch. Pp. 38. Price, 10c. *A Catholic Daughter to Her Protestant Mother.* By Ruth de Menezes. Pp. 15. Price, 5c. *What is Wrong and How to Set It Right.* By Reverend James M. Gillis, C.S.P. Catholic Hour Addresses. Pp. 72. Price, 15c.

DE INSTITUTIONE CLERICORUM IN DISCIPLINIS INFERIORIBUS (*Legislatio Canonica*) By Agathangelo A. Langasco, O.M.Cap. Pontificia Universitas Gregoriana, Rome. 1936. Pp. xv + 291. Price, L.25.

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